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ABSTRACT

A five-book programed course in Arab culture is offered for professionals who are about to be stationed in the Middle East. This material is designed to supplement the Defense Language Institute's course in Saudi Arabic. In order to impart awareness of Saudi cultural characteristics, 66 hypothetical situations that might be encountered in day-to-day living in the Arab Middle East are described. The student is asked to choose which of several given analyses of each situation is correct. For each choice, an explanation is offered for the correctness or incorrectness of the response. The student is required to make choices until the correct analysis is selected. The amount of time required to complete the course is therefore dependent on the individual student's ability to learn to recognize the correct cultural explanation of the behavior of participants in a given situation. (JB)

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Language and Culture Familiarization Course

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ARAB CULTURAL ASSIMILATOR

Book 1

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A Culture Assimilator: Arab Culture I

Introduction

You are about to begin a short but compact course in Arab culture by means of a special kind of programed instruction called "a culture assimilator." Whether or not you have previously studied some subject by the method of programed instruction will probably not make much difference in regard to how much you learn in the area of Arab culture. Because, while the basic principles of programed instruction apply, the culture assimilator is also a unique program in both content and method.

When a person faces the need to learn another culture, there are several approaches possible. For example, he can read books, hear lectures, look at pictures and movies, talk to people from the culture, or actually visit the culture area, observing and taking part in it as he learns. Each method has its particular advantages; and each has its limitations. If he "faces the need to learn another culture," he is implying that he has a particular goal in mind that he wishes to accomplish; and in order to accomplish the goal, he needs to learn a culture different from his own. Consequently, his primary interest is in accomplishing the goal and not - unless he is an anthropologist - in studying the culture per se.

The culture assimilator is designed to increase the effectiveness of social interaction when people from different cultures are involved.

In other words, it is planned to help people accomplish their goals as effectively as possible when they must interact with people of different cultural backgrounds. It does not matter whether the learner's goal is academic, commercial, military, diplomatic or social (to name a few of the common kinds of cross-cultural interactions), there are certain parts of the foreign culture that he would benefit from knowing. Otherwise, he may not only waste time through trial-and-error learning in the actual cross-cultural interaction, but some of those errors may even jeopardize the possibility of his ever satisfactorily accomplishing his goal - especially if his time for rectifying mistakes is limited.

Therefore, the culture assimilator attempts to provide the learner with the essential skills and knowledge that he needs in terms of his particular goal. In your case, the goal is effective interaction between American and Arab students on an experimental task.

The culture assimilator is, unlike most books, lectures, and movies on Arab culture, geared to your particular goal, rather than to any acquaintance with Arab culture in general. Furthermore, unlike the other methods, it permits you to progress at your own rate of learning. If you indicate by a correct response that you know something, you will be instructed in the feedback to go on immediately to learn something else. Therefore, if you "get the

point" from one example in the culture assimilator, you don't have to wait - as you must in a lecture or film - until several other examples of the same concept are presented before you meet a new one. Thus, the culture assimilator takes into account the fact that culture - like any other subject - is assimilated more easily and quickly by some people than by others. It recognizes the fact that individuals differ in their interest, in discrimination of, and experiences with cultures different from their own.

The culture assimilator is also unique in that it does not merely provide the learner with facts about the culture he is studying. Instead along with some pertinent facts, the learner is given the opportunity to learn the culture by participating in it in a special way. That is, he is presented with significant situations which he is asked to consider, analyze, interpret, and respond to in various ways. Then the learner is given evaluative feedback about his responses, which help him to see the effect that his interpretation of and response to the situation might have had in actual cross-cultural interaction.

The burden of the learning is, of course, on the student. And the degree to which he distinguishes significant cultural differences, whether obvious or subtle, is an indication of how well he has assimilated the foreign culture. In many cases it will be entirely up to you to arrive at your choices without having been presented and of the "factual" information that you may be

seeking. You will, in such case, be given enough "facts" to make a plausible inference on which to base your choice. In real-life situations, people do not always wear obvious labels (e.g., uniforms, insignia, etc.) identifying themselves nor do they always - even when asked - identify what they are doing, or why they are doing it.

The pretest has already introduced you to the kind of situations you will be learning from. But in the program, you will be given evaluative feedback for each alternative you select. (In the pretest you had no feedback.) Now go to page 5 and read the instructions for the program.

Instructions

Write your name on your answer sheet now.

The culture assimilator presents an incident or a situation to you on one page and in paragraph form. Then you are asked to select one alternative from the opposite page that is appropriate to what is asked for as well as to the situation as presented. After each alternative you will be directed to go to a particular page where you will be given evaluative feedback on your response. If your selection is not appropriate, you will be asked to make other selections.

Look at the answer sheet you have been given. After each of the letters representing the alternatives there is a blank space. As you select the alternatives, please write the order in which you chose them. That is, if on item 198, your first choice is B, and B happens to be the best choice, your answer sheet will look like this:

198. A _____
B 1
C _____
D _____
E _____

If, on the other hand, your first two choices on item 198 are not so good, your answer sheet might be marked as follows if you chose D first, then A, then B:

198. A 2

B 3

C

D 1

E

This recording of choice sequence is of particular importance to us, since we are interested in studying how people learn from the culture assimilator. By examining the kinds and sequences of the mistakes that people make, we can revise and improve the culture assimilator for future students. This information, therefore, is strictly one kind of learning research data; it will not be used for any other purpose. We want to know the sequences by which learners arrive at the most appropriate alternatives.

As for the alternatives, you may sometimes feel that you do not have enough information to make a sound selection. In such a case, consider carefully the information that is available, and then respond as best you can in the framework required by the question. After all, most tourists do not study intensively the culture of every country they visit - yet they return home with many definite reactions to the people and cultures that they have been exposed to. The difference between the casual tourist and you is that the culture assimilator presents you with the culture organized in a pattern that is related to your goal; whereas, the tourist usually meets culture randomly.

Although more than one alternative may seem appropriate to you sometimes, you are to select only one at a time. From among the alternatives listed, there is always one that is more appropriate than the others.

Passages and their alternatives always appear on colored paper; feedback appears on white paper. Turn only to the page indicated; you can use your eraser to help you flip pages easily. Read the passage attentively. Analyze thoroughly. Build on past learnings. Work quickly but carefully.

If you have a question, raise your hand.

The young wife of a Middle East student used to babysit for an American family. Every afternoon, when the foreign husband came to get his wife, the foreign couple chatted with the parents of the baby for a little while before they left.

During the two years that the wife babysat for the American parents, the foreign couple was offered tea only once; and never coffee. Although both couples smoked and the foreign couple shared their cigarettes with the baby's parents from time to time, they were never offered any in return at other times.

If the foreign couple were describing this relationship to their families in their homeland, which of the following statements would they probably consider to be most explanatory?

(Remember to record your alternative choice and sequence on your answer sheet).

A. This American couple was not generous. Go to page 10 .

B. The foreign couple had to offer the Americans cigarettes because the foreign wife worked for them. Go to page 11 .

C. The American couple did not keep tea or coffee in their house because of their religion. Go to page 12 .

D. The American couple did not want to delay the foreign couple too long. Go to page 13 .

E. The foreign couple represented a lower social status since the wife worked for the American couple. Therefore the foreigners were not invited to share refreshments. Go to page 14 .

You chose A: This American couple was not generous. Good! This is by far the most likely explanation to be offered by a foreign couple who had been associated with the American couple for more than two years.

Although they do not state it directly, how do you think they regard American hospitality in general? Can you find one word in the passage or alternative list that you could point to as the basis for your inference?

If you can't, you'd better look for the word because apparently you've just been lucky in getting the most appropriate answer. Next time your hunch might not be so right.

Your choice is correct, but please don't turn to the next passage until you are sure that you could show us why you chose A, if we asked you.

If you have chosen generous as the key word and understand why, go on to the next passage.

You chose B: The foreign couple had to offer the Americans cigarettes because the foreign wife worked for them.

Your choice is most unlikely for an experience that took place in the United States, and I suspect that you know lots of reasons why.

It is true that in some cultures low-status people (e.g., employees) offer gifts to high-status people (e.g., employers), but it is by no means a common custom in the United States, let alone a rigid requirement.

This choice was way off the track. Reread the passage carefully and try again.

You chose C: The American couple did not keep tea or coffee in their house because of their religion.

This choice is not reasonable on two points, and both of these points hinge on what is mentioned about one event.

Look for the clues in the paragraph that prevent this statement from being a good explanation for the American couple's behavior.

Do you know of any religion practiced in the United States that prohibits the drinking of tea and coffee? Is religion mentioned in this passage?

Reread the paragraph more carefully and then make another selection.

You chose D: The American couple did not want to delay the foreign couple too long.

This choice is not too bad, but it's not quite right either. You can do better. Let's see what may have made you choose D as the explanation. You're quite right to suspect that people don't generally want to stay around their place of employment when they've finished their work. And sometimes employers in this sort of situation are afraid that they may be charged for what is not really work time. Therefore, both the employee and employers have reasons for wanting to separate when the work period has passed.

Furthermore, it is quite natural for many Americans to be uneasy if they casually delay someone for a social session when that other party may have the time planned for other activities of greater importance or of a "business" nature.

On the other hand, who is talking about this experience? And what is it that they are trying to do with it? And why do you suppose they want to do that?

If you're not ready with clear answers to these questions, you'll be stuck for quite a while.

At any rate, reread the passage and make a new choice.

You chose E: The foreign couple represented a lower social status since the wife worked for the American couple. Therefore the foreigners were not invited to share refreshments.

Now, really! You must either be thinking of some special kind of American (of which there are a few in the so-called "cream of society") or else you're thinking of a different group from that which predominantly inhabits the United States. Look around the next time it's lunch hour or coffee break at work. Maybe you'll see something that would have made you change your choice here.

And besides, apparently you missed the kind of work that is discussed--or else you don't know about the "standard supplies" provided for the people in that line of work. Furthermore, you are ignoring the fact that this particular kind of work is not done by the members of only one social class.

Reread the passage more acutely this time, and stop to analyze your own society's behavior patterns before you make another choice.

Mr. and Mrs. Robinson received unexpected company at their home in Forrest Heights one Sunday afternoon. As time passed and the dinner hour approached, Mrs. Robinson asked her visitors if they would like to stay for dinner. The company politely thanked her but refused, saying that they really must be going. They almost immediately got up and left.

After they had gone Mrs. Robinson said to her husband, "I am certainly glad they didn't stay for dinner. We don't have anything special and I just don't feel like having company. I only asked them to stay hoping they would get the hint and leave."

Which of the following statements do you think best describes Mrs. Robinson in light of the foregoing passage?

A. She was lazy and anti-social. Go to page 17.

B. She was selfish and inconsiderate. Go to page 18.

C. She was not a good cook. Go to page 19.

D. She was a typical middle-class housewife. Go to page 20.

E. She is two-faced and can't be trusted as a friend. Go to page 21.

You chose A. Mrs. Robinson was lazy and anti-social.

There is no real evidence for this conclusion in the passage. While she did not want the visitors to stay for dinner this is no reason for making this assumption. After all she did invite them to stay even if she did not mean it.

Reread the passage carefully and make another choice.

You chose B: She was selfish and inconsiderate.

How could you arrive at this decision? An inconsiderate person certainly would not have invited her guests to stay for dinner in the first place. While it is true she was hoping they would leave this is not necessarily a sign of inconsiderateness.

Reread the passage carefully and make another choice.

You chose C: She was not a good cook.

This answer is way off the track. To have chosen it you must have had some assumptions for which there was no evidence. Do not read into the passages information that is not there. Examine the passages carefully for pertinent clues and try to make a more educated decision. There was no inference made as to her abilities as a cook.

Reread the passage and make a better choice.

You chose D: She was a typical middle-class housewife.

Good. From the alternatives given this is the best choice. While there is some possibility that she is two-faced in that she offered an invitation she didn't want accepted, this is a common ruse applied by most of us at one time or another. Most people when they drop in unexpectedly do not expect to be fed. The mention of dinner by Mrs. Robinson was a friendly hint that the visitors were outstaying their welcome and that the Robinsons wished to have their dinner.

Americans show their generosity and hospitality in a number of ways some of which are connected with food. We often invite friends to dinner or a party where food is served and we consider it the gracious thing to do to serve and accept food on occasions of this nature. However, we do not require that every individual who comes to visit us at any time for any purpose be fed. There are certain rites and rituals attached to almost everything we do that are to a large part determined by the culture in which we live. Cultures differ. This is one of the most important lessons you will learn as you proceed through this program. Try to be on the lookout for these unmentioned norms of behavior that we take so much for granted yet may be looked upon in wonder and often amazement by people from a different culture. As you shall see in the next episode, Arabs have a different attitude to food than do Americans.

While you are proceeding through this program be on the lookout for clues that suggest the correct alternative. The use of the term Forrest Heights in the last episode was a clue that related to "typical middle-class" in the alternatives. Now go on to the next passage.

You chose E: She is two-faced and can't be trusted as a friend.

This alternative is only partly right. There is indeed evidence for her being two-faced, she offered an invitation then she did not want to be accepted, then talked about the visitors after they had left. But just how strange is this? This sort of activity is a common part of our day-to-day existence. There is no reason to infer from this little hint that it was time to leave that Mrs. Robinson could not be trusted as a friend. Even good friends perform acts like this quite often. Little white lies are an accepted part of our way of life. There is a much better alternative. Try to apply all the information and look at the episode more realistically.

Reread the episode and make another choice.

An Arab student asked his co-workers on his lab assistantship if they wanted to go to lunch with him at the Student Union. They agreed, adding that it was time to eat, and they all chatted as they went to the union where they got in line at the cafeteria. When they reached the cashier's station, the Arab student who was first in line, paid for all of them. When the group got to their table, his two co-workers insisted on giving the Arab student the money for their lunches. The Arab refused it, but Americans insisted; and the one sitting beside him swept the money off the table and dumped it into the foreign student's jacket pocket. Later, the Americans commented that the Arab student had been unusually quiet and reserved while he ate his lunch.

If the Americans had analyzed this incident correctly they probably would settle on which one of the following explanations for the Arab's behavior during lunch?

A. The Arab graduate student must have had an upset stomach. Go to page 24.

B. It is the Arab custom not to talk during meals. Go to page 25.

C. The Arab student had wanted to pay for their lunches and he was hurt that they wouldn't let him. Go to page 26.

D. The Arab student felt the Americans thought he was too poor to pay. Go to page 27.

E. When he was away from the lab, the Arab had nothing to make conversation about. Go to page 28.

You chose A. The Arab graduate student must have had an upset stomach.

A stomach upset can come on suddenly--but if it does, one rarely continues to eat and watch others do the same. Therefore, if this is the result of the Americans' analysis, they need more practice. And so do you.

When you read the passage again, pay closer attention to the sequence of events. Then try a different alternative.

You chose B: It is the Arab custom not to talk during meals.

Sometimes people may want to eat in silence, but if such is their mood why would they suggest that other people eat with them?

As for silent meals being an Arab custom, haven't you ever eaten a meal in the Union--near a group of Arabs? Apparently you have not--or else you had your transistor radio turned up loud! The members of some cultures do dine in silence, but not members of the Arab culture.

Reread the paragraph--and when you make another choice base it on cues. You don't need to guess in this one.

You chose C: The Arab student had wanted to pay for their lunches and he was hurt that they wouldn't let him.

Good analyzing! Most Americans would not, under the circumstances, interpret the Arab's invitation (an ambiguous word, isn't it?) as implying that he intended to pay for their lunches. However, in Arab culture, a suggestion that others join you in eating is an indication that you are inviting them to be your guest; it is a gesture of hospitality and generosity.

No wonder the Arab student was upset! As the situation evolved, it really was for the Arab basically a case of the guests' supplying their own food after they had accepted his invitation.

Aside from the confusion, the student must have felt over the apparent inconsistencies in the behavior of the Americans, he probably also felt that their behavior was deliberate rejection of his hospitality--and, therefore, of his friendship as well.

All over the world acceptance of generosity and hospitality involves a more or less rigid obligation to repay in an approximately similar form sometime.

A generous Arab, when thanked, may say, "Don't thank me; you will repay me someday."

An American refusing an invitation to be a guest is much more likely to say, "Let's go 'Dutch'."

Go on to next passage.

You chose D: The Arab student felt that the Americans thought he was too poor to pay for all the lunches.

This thought may have passed through the Arab student's mind, but it would probably not be the first one, nor would it be mainly dwelt upon. One of the other alternatives would provide a much better explanation of the young man's behavior.

Reread the passage, noting carefully what happens and how each of the people involved behaves toward the others at each point in the episode. Then make another choice which will be a more powerful explanation--if the Americans see it.

You chose E: When he was away from the lab, the Arab had nothing to make conversation about.

Surely we've all met some people as narrow in their interests as this, so there is nothing particularly culturally relevant about this choice. Therefore, it is not a good choice in terms of what you read about earlier in the introduction to this program.

Besides, this choice contradicts, at least part of the situation as described in the passage, and thus the choice (as an explanation) is almost entirely dependent on your own "hunch" about the foreign student, rather than on the elements of the situation.

Read the passage once more and choose another alternative.

Two American field workers had just arrived at an Arab village where they were assigned to help with a community improvement project the village had requested. They were formally and politely greeted by the village elders and a crowd of villagers. The official village headman invited the Americans to stay in the village guest house. The two American field workers did not want to trouble the villager so they refused the invitation. The villagers were rather displeased. Later, in their work, the Americans got less cooperation from the headman and villagers than they had expected in the light of the cordial greeting they had received.

The probable reason that the two Americans were treated differently than they had anticipated was that:

A. The villagers felt that the Americans wanted no help from them. Go to page 31.

B. The villagers felt that the Americans preferred to stay only in the most modern place available. Go to page 32.

C. The villagers felt hurt because the Americans denied them the opportunity to demonstrate their hospitality. Go to page 33.

D. The villagers felt that the Americans did not want to be obligated to them. Go to page 35.

E. The villagers felt angry because the village was losing money by the Americans' refusal to rent the guest house. Go to page 36.

You chose A: The villagers felt that the Americans wanted no help from them.

Maybe the villagers did feel this way since Americans are supposed to have lots of technical "know-how." On the other hand, the villagers had requested that the Americans come for a special purpose that you apparently missed.

Your choice does not jibe with all of the information presented in the passage. Therefore, reread the passage and choose another explanation after you think about why the Americans were sent to the village and what the word "help" implies.

You chose B: The villagers felt that the Americans preferred to stay only in the most modern place available.

There certainly might be some basis for this feeling on the part of the villagers. No doubt they've heard about how many "modern conveniences" American homes have, even if they have not heard some of the frequent tourist complaints. However, if the Americans are going to live in the village where they work, do you think they're likely to find living quarters that will be "just like home" to them?

Your choice is on the right track, but it fails to consider a much more appropriate factor in cross-cultural relations.

Read the paragraph again and try for a better choice.

You chose C: The villagers felt hurt because the Americans denied them the opportunity to demonstrate their hospitality.

Right. The essential phrase here is "to demonstrate their hospitality." Maybe you think "offering" hospitality is enough of a "demonstration," but for an Arab that's only the first step. Did you know that most Arab villages have a guest house where important and official visitors are accommodated during their stay?

Since the American field workers had been sent to help with the village's community improvement project, they were essentially the guests of the whole village; and consequently in the eyes of the local people, they were expected to follow the custom of Arab official visitors.

Apparently the Americans did not know about this custom. But apparently they also did not know the emphasis placed on hospitality by the Arabs' religion. One of the ways that a Moslem demonstrates that he is following the teachings of Mohammed is by providing hospitality for travelers and other strangers. Thus, the refusal of the Americans was offensive for two reasons.

Go to next page.

C - Continued

Incidentally, watch for multiple explanations for actions and feelings as you work through this program. Otherwise you may find yourself making choices for some of the right reasons, but being confused when the combination is different in another case.

Do you see how easily misunderstandings come about when there's a difference between what a person intends to convey by his actions or words, and what another person interprets the actions or words as meaning? Both the Americans and Arabs here were acting appropriately and considerately for their own cultures, but when viewed by the members of the other culture they were misunderstood. Naturally, such misunderstandings often lead to unexpected developments - and usually cause troubles for both groups of people.

Go to next passage.

You chose D: The villagers felt that the Americans did not want to be obligated to them.

Possibly if the villagers felt this way they'd not work as hard as the Americans had expected them to. But what made you choose D? Where does being "obligated" enter the picture? Whose obligations - and to whom? Or were you reacting just as the American field workers did?

Think a bit about obligations as you read the passage again. Then try to select a reason that explains more.

You chose E: The villagers felt angry because the village was losing money by the Americans' refusal to rent the guest house.

Maybe the villagers were angry, but if you think this is the reason, you're way off the track. In short you've apparently either read some of the key words in the passage as if they had only one meaning; or else you've seen the situation only from an American point of view.

Consider that even among English speakers in the United States words like "invitation," "guest," and "guest house" may or may not involve the exchange of money. In nearly every case, we have to know our relationship to the person who is inviting us to be a guest before we can be sure of whether we are expected to pay or not.

What in the passage told you that rent was expected for this guest house? If, at this point, your answer is "nothing," this may be a clue that you are reflecting your American cultural orientation!

Read the passage again, keeping in mind the issues that have been raised on this page, and then make a choice that better explains the lack of cooperation from the village as a whole.

Outside a classroom during a ten-minute break, several Americans and an Arab student were exchanging ideas about a project on which they were working. When they had first come out for the break, most of the Americans took out cigarettes and lit them. The Arab student watched them; then, hesitantly he finally took out his pack of cigarettes and lit one. After the break had ended and they returned to their project work, the Arab student was very quiet, and he seemed slightly hostile when he did speak.

Which of the following do you think is the most likely reason for the apparent change in attitude on the part of the Arab student?

A. He had said all that he could. Go to page 39.

B. He didn't like the brand of cigarettes the Americans smoked and was contemptuous of their choice of cigarettes. Go to page 40.

C. He was reacting in a natural manner for an Arab student in an American university ; i.e., his moods change quickly. Go to page 41.

D. He was offended that the Americans had not offered him a cigarette. Go to page 42.

E. He thought that the project work done after the break was silly. Go to page 43.

Your answer was A: He had said all that he could.

If you had read the incident carefully, you would have noticed that the Arab student not only was quiet but he also showed signs of hostility. If he had just run out of ideas, there would be little reason to be hostile to the others.

Reread the passage and make another choice.

Your answer was B: He didn't like the brand of cigarettes the Americans smoked and was contemptuous of their choice of cigarettes.

This is not a very likely choice. There are very few people who become hostile or withdrawn over other people's brands of cigarettes. (Since there was no reference to switching, there was no need to fight!)

Reread the passage and make another choice, after you've examined his "before and after" behavior more carefully.

Your answer was C: He was reacting in a natural manner for an Arab student in an American university; i.e., his moods change quickly.

The behavior described here is not a "natural" way of behaving for an Arab. It is not natural for an Arab--or anyone else--to be friendly with a group of people in one minute and be hostile and withdrawn the next. A change of this sort is caused. The question is: Who or what caused the change described in the paragraph?

Reread the passage and make another choice on other grounds.

Your answer was D: He was offended that the Americans had not offered him a cigarette. Good!

Your answer is correct. This may seem like a trivial matter to an American since Americans are used to buying and smoking their own cigarettes. But to an Arab, offering someone a cigarette or anything (e.g., food, drink, etc.) that you are about to enjoy yourself is only common courtesy, especially when you are in the role of host--no matter how broadly conceived of the role may be. In this incident, for example, in relation to foreigners, Americans are essentially seen as hosts by the Arab student. An Arab would only neglect to offer a cigarette to someone if he wished to show his dislike of the other person.

Go on to next passage.

Your answere was E. He thought that the project work done after the break was silly.

Perhaps he did. But if so, how did you find out?

Is there a statement to this effect?

Can't you see any clue to explain the behavior change before class was resumed.

Reread the passage and make another choice.

Tom Johnson and George Swift were two U. S. government agriculture specialists working in Iraq on an agricultural educational program. Shortly after their arrival in the village the head man invited them to dinner at his house. When the messenger arrived to inform them that dinner was ready George Swift was not feeling well so both he and Tom sent word back with the messenger apologizing for not going but explaining that they were indisposed. About 30 minutes later the messenger reappeared with large portions of the meal which was being consumed at the chief's house. When asked why the food was brought to them, the messenger turned without comment and left. The next day when they met the chief he acted strangely cool toward the two Americans.

How would you explain the apparent strange behavior of the messenger and the chief?

A. The chief felt sorry that the two Americans were ill and so sent them some food to cheer them up. Go to page 46.

B. The chief was fulfilling his duty. Go to page 47.

C. The chief sent the food as a friendly gesture but became irritated when the Americans did not send anything back in return. Go to page 49.

D. The chief was merely being hospitable. Go to page 50.

E. The chief was trying to make the Americans feel bad for refusing his hospitality. Go to page 51.

You chose A: The chief felt sorry that the two Americans were feeling bad so sent some food to cheer them up.

This is not the correct answer. If you chose this you have not been paying close attention to the preceding episodes. If you are to learn anything from this program you will have to think a little harder.

What are the two main points that have been emphasized in the last few episodes? There has been nothing mentioned anywhere about altruism. It is true that sometimes in our culture we will take fruit or special foods to someone in hospital but even if this is the case in the Arab culture, there has been no mention made of it. You also have missed the point in the second half of the episode.

Reread the episode and try to shape your decision taking into account all the information you have learned thus far.

You chose B: The chief was fulfilling his duty.

CONGRATULATIONS!!!! If this alternative was your first choice you have been very discerning. There are several other alternatives that are half right but this is the one alternative that seems to best summarize all the material in the episode.

The idea of duty is extremely important to a Moslem. You will meet this idea again and again as we proceed thru the assimilator. An Arab is known and judged by his actions, not by his intentions. You have already learned that the Arab is required to be hospitable and generous. This episode should tell you a little more, i.e., the mere offering of hospitality by the Moslem is not sufficient. We quite often offer hospitality as a social nicety without the slightest intention of performing it. When a casual acquaintance is in trouble, an American will often comment, "if there is anything I can do, please let me know." However both parties generally realize that this offer is mostly just a gesture and the troubled party would not think of holding the other to his offer of assistance. However this is not so with an Arab. His culture requires that he act with generosity and hospitality, regardless of his feelings. Feelings are not as important as actions in his world.

In America we have several sayings that carry this idea: "actions speak louder than words," and "the road to hell is paved with good intentions." We realize the importance of actions but our culture also stresses the importance of thinking and feeling in a certain manner. The Arab is judged almost solely upon what he does, not how he feels about it. His religion stresses actions, and as you shall see later, religion is extremely important to a Moslem.

The importance of action perhaps explains the episode to you better. It was not sufficient for the chief merely to offer his hospitality to the Americans. He had to actually show his generosity in a tangible manner. It was the height of bad manners for the Americans to refuse as it put the chief in a bad light. By Arab custom, both of the Americans should have at least put in an appearance, then if one still felt ill he would have been escorted home while the other stayed to enjoy the chief's hospitality. Duty is a two way street. Not only was the chief bound to offer hospitality but by the Arab culture the Americans were required to accept it. Remember an Arab judges others and is in turn judged by what is done, not so much by what is said.

Now go on to the next episode.

You chose C: The chief sent the food as a friendly gesture but became irritated when the Americans did not send anything back in return.

This alternative is partly right. The sending of food was a friendly gesture and the chief did become irritated, but there is more to it than this. The chief and his messenger were irritated before they knew that the Americans had not sent anything back in return. The sending of the food was more than a friendly gesture. There was a great deal of meaning behind this act. Think back a few episodes and the reason for the misunderstanding when the Arab student tried to buy lunch for the American students. These episodes are quite similar in this regard. In both instances the Arab becomes irritated when the American refuses to accept his hospitality. But in this case the Arab does something more about it. Why?

Reread the passage and try again.

You chose D: The chief was merely being hospitable.

This answer only partly explains the behavior of the chief. If he were being hospitable, why his reaction of coolness the next day? True his initial invitation was one of hospitality, as is expected in the Arab world, but does this not seem to you by American standards, to be carrying hospitality a little far?

There is much more to the episode than this. Re-examine the episode in the light of what you have previously learned.

You chose E: The chief was trying to make the Americans feel bad for refusing his hospitality.

This analysis is faulty. There is nothing in the program thus far that would indicate that vindictiveness was a typical Arab trait. Do not read into an episode material that is not there. Always try to answer the questions in terms of what you have learned in the past, not by making wild guesses. There is a simple explanation for the behavior of the Arab that has been mentioned in past episodes. What is the one Arab trait that is related to the reason for the invitation in the first place and the gift of food in the absence of the necessary acceptance of the invitation by the Americans?

Reread the episode and try to put yourself in the place of the Arab. The coldness of the Arab is readily explainable by the Americans not showing up for the dinner. But why then did the Arab send the food to the Americans?

A team of five young American architects were working on the plans for a shopping center. Each of them was supposed to design one part of the shopping center as he wished, but in conformity with the already accepted master plan for the center as a whole.

At one of their staff meetings, Henry Andrews presented his drawings for comment and criticism. When he had finished, Marty Johnson, who was also his close friend, talked for nearly half an hour about faults in Henry Andrews' proposal and how they could and should be avoided. After the other three had expressed their views briefly, the meeting was concluded.

As the group separated, Marty and Henry headed for the coffee shop together, as they usually did after staff meetings.

If you were asked to explain the meaning of the behavior exhibited by Henry Andrews and Marty Johnson, as it is presented in this passage, which of the following would you select as the most probable explanation?

A. Both men are promising young architects. Go to page 54.

B. Both men usually work late after staff meetings, and so they drink coffee to stay awake. Go to page 55.

C. Both men approach a problem in the same way, and so they find each other's company stimulating. Go to page 56.

D. Both men see criticism of a man's work as different from criticism of the man. Go to page 57.

E. Both men are very ambitions to succeed and become famous, regardless of what it may cost them. Go to page 59.

You selected A: Both men are promising young architects.

This statement may possibly be true, but it is a poor response to make in terms of what is presented in this passage.

Is there any statement about the ability of either of the architects in the passage? Since there is no such statement, you have apparently either read carelessly what is there, or read into the passage evaluative information for which there is no basis. The mere fact that both men are employed is not a sufficient reason for calling them "promising."

Read the passage again and make another choice.

You selected B: Both men usually work late after staff meetings, and so they drink coffee to stay awake.

This choice is a poor one to explain the meaning of the behavior of the men discussed in this passage. Think about what you have just read in this incident and try to recall specific evidence for the statements made in B. Does the passage mention anything at all about the working habits of the men at any time? Or whether they were actually going to drink coffee after the staff meeting? You'll have difficulty finding any evidence of these, because it just isn't there. Read and analyze what is in the passage and consider what you have learned previously, but don't imagine things for which there is no evidence.

Reread the passage - carefully - then choose again.

You selected C: Both men approach a problem in the same way, and so they find each other's company stimulating.

This choice is not only a poor one, it just is not logical if you read the passage carefully. Sometimes it is stimulating to examine a problem with someone who sees it the way you do. However, you certainly should not have gotten the impression stated in the first half of C if you analyzed the behavior at the staff meeting. If both men attack a problem in the same way, how do you explain Marty Johnson's remarks?

To get the maximum benefit from the culture assimilator you must read attentively and then analyze and interpret the material with perception.

Reread the passage carefully and choose another interpretation.

You selected D: Both men see criticism of a man's work as different from criticism of the man.

This is certainly the most reasonable explanation. You did well to choose D. Not only in a creative field like architecture, but in most areas of work most people judge a man's performance quite objectively in our society. But they are likely to judge the man himself by quite a different set of qualities, just as you have indicated.

Of course, there are some extremely sensitive people who regard unfavorable criticism of anything they do as an attack on them personally. But generally in our society, we say these are people who are not well-adjusted; they see almost any remark as a potential threat. The opposite

Turn to the next page.

D - Continued

kind of person is also occasionally found: the one who does deliberately make an attack on a person by attacking his work. We don't regard this type as well-adjusted either. Can you think of what valued American quality this latter person lacks when he acts in this way?

You've shown by this choice that you are reading carefully, analyzing the material thoroughly, and discriminating acutely between surface behavior and basic attitudes as they occur in a particular cultural context.

Now go on to the next passage.

You selected E: Both men are very ambitious to succeed and become famous, regardless of what it may cost them.

Surely you've seen two young professionals interacting in ways that are described by what is stated in E. But you cannot find evidence for any of these interpretations in the passage. Probably you assume that they are ambitious because in our society this is considered to be a professionally or occupationally normal trait for young men. But you must have met some who weren't. Whatever your experience has been, don't make assumptions for which you have no evidence. And for the last half of E, there is no evidence whatever in the passage. In fact, if you had been alert to the evidence, you would not have made this incorrect choice.

Reread the passage and make a sounder choice.

Haluk, an Arab exchange student, was working on a class project with several American students at a meeting of the project staff. The Arab student was asked to give his suggestions concerning the way the project should be carried out. Immediately after he finished talking, Jim, one of the American associates, raised his hand and said in a clear voice that he disagreed with Haluk's proposals. Then he pointed out a number of specific difficulties that Haluk's approach would incur for the project as a whole and its staff.

After the meeting, Haluk told Jim and another student on the project that he would not be able to go to the movies with them as they had planned because he had just remembered that he had to get a book out of the library to prepare for a class the next day. When the two boys expressed disappointment and suggested that they could go the next evening, Haluk politely told them that he already had another appointment for the next evening.

Assume that you were the other student who had planned to go to the movies with Jim and Haluk after the meeting. Which of the following thoughts would you regard as most likely to be a correct analysis of the situation as you went off to the movies with Jim?

A. Haluk was certainly a more serious student than you and Jim. Go to page 62.

B. Haluk was offended because Jim had disagreed with his ideas in front of others. Go to page 65.

C. Jim really should have listened more carefully while Haluk was talking. Go to page 65.

D. Jim always talked loud, but his shouting in the meeting had been unnecessary. Go to page 66.

E. You should have gone to the library with Haluk. Go to page 67.

You selected A: Haluk was certainly a more serious student than you and Jim.

If you selected this analysis of the situation on the basis of supporting evidence in the passage you are on the right track in that there is some evidence to point to; namely that you and Jim went to the movies, while Haluk said he was going to the library. However, you are apparently using only one kind of evidence, and so this is not a penetrating analysis. There are significant circumstances that you have overlooked. Hadn't Haluk also intended to go to the movies? Isn't it possible that his suddenly remembering about the book might actually indicate that he is a more careless and less serious student than you and Jim who are not reported as forgetting assignments? Can the context of a remark affect its meaning?

Read the passage again and then make another choice.

You chose B: Haluk was offended because Jim had disagreed with his ideas in front of others.

This is the best analysis available in the list of alternatives. You are noticing not only what people say, but how they say it. And you seem to be taking into consideration who says what and under what circumstances. At any rate, all four of these factors had a part in determining that B is the correct response.

Although the three of you fellows were apparently friendly enough to do social things together, there obviously was not a mutual understanding of what constitutes appropriate behavior toward a friend. As an Arab, Haluk would probably not have directly criticized a friend's suggestion; and he most certainly would not have done it so openly nor in front of many other people. Since he is not used to frank and public disagreement

Turn to the next page.

B - Continued

or criticism of his ideas and opinions, when he experiences this lack of proper behavior (as he sees Jim's remarks), he is, quite understandably hurt by it. Consequently he avoids further unpleasantness and "insult" by excusing himself from further association with Jim - and possibly also with you if you had indicated agreement with Jim's criticisms of Haluk's proposal.

Under these circumstances, what kinds of experiences do you predict for Haluk during the remainder of his stay in the United States? Are such experiences as you predict unavoidable for him? When you've thought through the answers to these questions, go on to the next passage.

You selected C: Jim really should have listened more carefully while Haluk was talking.

Where did you get the idea that Jim did not listen carefully while Haluk was talking? Just because each speaker says different things does not mean that they do not pay attention to what is said by each. This choice is incorrect.

It is important first that you read the passage carefully, and then analyse what you find there in terms of what you already know.

Reread the passage and make another choice.

You chose D: Jim always talked loud, but his shouting in the meeting had been unnecessary.

Certainly everyone does not speak with the same volume, and no one uses the same volume every time he speaks. Perhaps if you know Jim, you may have been aware that he was shouting at the meeting described in the passage. However, there is nothing in the paragraph that even says he talked loud. The words "in a clear voice" are not equivalent to "in a loud voice."

Therefore, this is an incorrect response.

Read the passage again and make another choice.

You selected E: You should have gone to the library with Haluk.

Well, perhaps you should have, but if so, the next question is: "Why?" There are several possible answers to this question, but you'd have a hard time finding any of them in the paragraph. You need to interpret what you read in terms of what you have already learned in this program and elsewhere, but your interpretation must always be based on evidence in the passage that you can cite.

Read the passage again and make another choice.

Three American military emissaries were sent to a Middle Eastern country. Their job was to establish a favorable working relationship with the natives in a particular rural area where an American military base was to be located in the near future.

The high military officials of the foreign country suggested that the Americans go into the rural areas and talk to the villagers.

When the Americans arrived in the village with their native interpreter and native liaison officer, they were immediately invited to dinner and conversation with the headman of the village after they had presented their credentials to him. They readily accepted the invitations and were pleased with their progress. During dinner, the conversation drifted to the plans for the new base and the possibility of the villagers helping in the construction of the necessary buildings.

The head villager made several suggestions concerning the recruitment of native laborers. However, the ranking American officer disagreed with him and said that his suggestions could not be accepted because they would be in violation of the policies set for and followed by the American armed forces. The village headman made no further suggestions and for the remainder of the dinner conversation consisted of general questions about the area, its people, and the nationally famous pottery which the villagers make.

As the three Americans were taking leave at the end of the evening, one of the women of the headman's house appeared and handed the host several beautiful and apparently expensive plates and vases made by

local potters. The headman offered them to the Americans as a gift of welcome, but the Americans made several excuses for refusing them and they left without the ceramic ware.

The village members proved to be somewhat hostile to the personnel of the new base when it was being built and after it began operations. It was often difficult for the Americans to find villagers to work on the base in the jobs that were available, and it was necessary to raise the local employee payroll to the maximum that the military scale permitted for each of the job classifications filled by native personnel.

In view of the sequence of events described in this incident, which interpretation of the villagers' reluctance to work with and for the American military is the most accurate?

A. They did not help the American military because to do so would jeopardize their loyalty to their own country. Go to page 71.

B. They did not help the American military staff because they had realized that if the three American military envoys wouldn't accept bribes then they would be impossible to "work" with. Go to page 72.

C. If the Americans would not accept the village headman's suggestions, which he made as an authority on village affairs, then he would not cooperate, and neither would his people. Go to page 73.

D. The villagers felt that the Americans were disrepectful of the village headman and that they did not like the village as a whole either. Go to page 74.

You choose A: They did not want to help the American military because to do so seemed to jeopardize their loyalty to their own country.

There may have been a few "odd individuals" who saw the situation this way, but most would probably not feel this way. Therefore, this is a poor choice. What steps necessarily precede the establishment of a foreign military base in a country? Since these steps had to be completed before the Americans in this incident could even arrive in the village, can you see why A is not a reasonable interpretation of the general village reluctance to help?

Reread the passage and make another choice.

You chose B: They did not help the American military staff because they had realized that if the three American military envoys wouldn't accept bribes then they would be impossible to "work" with.

In every population there are undoubtedly certain people who understand "working with others" in these terms - and only in these terms. However, is it likely that a whole village would be informed of an offer of bribery - or its refusal? What in the passage indicates that a bribe was offered anyway?

Your choice, however, is an incorrect one for other reasons than those indicated above. What have you learned already about village behavior toward outsiders of any kind? Consider the incidents related in this passage and transfer the knowledge you have to this situation.

Read the passage thoughtfully again and select another alternative.

You chose C: If the Americans would not accept the village headman's suggestions which he made as an authority on village affairs, then he would not cooperate, and neither would his people.

This choice is quite a reasonable one indeed, however, it is not the most accurate of the interpretations listed.

Many people in positions of authority do resent it when their suggestions are rejected by others, regardless of whether there are other and more powerful authorities involved in the rejection. And these people, like the village headman, are indeed able to influence the behavior of those under them. However, you have apparently ignored the fact that the "higher" authorities involved in this situation are much more powerful than the village headman, and any spite action on his part would probably not be very effective in the long run.

Review mentally what you have been studying about villages and also about how people in the Middle East behave in general. Then transfer what you know to this situation. You should see the connection and its significance if you use this approach.

Reread the passage and make another choice.

You chose D: The villagers felt that the Americans were disrepectful of the village headman and that they did not like the village as a whole either.

Fine. This is the most accurate interpretation for the general reluctance of these villagers to cooperate with and work for the Americans.

You should have felt confident of this choice on the basis of what you have already learned from the culture assimilator. You have seen some of the significant cultural differences that exist between Americans and Middle Easterners, particularly Arabs. Therefore, as you encounter new situations, continue to look for the clues that have to be important in the past for your interpretations of events and behavior.

Go to the next page.

D - Continued

For example, in this one incident there are elements of hospitality, generosity, and the proper means of expressing of disagreement - all of which you have analyzed earlier in terms of their significance for both Arabs and Americans. By choosing D, you have demonstrated that while all three of these elements are found in both cultures, they are not practiced in quite the same way, nor do they have equal importance as norms for the society.

Remember as you study further in the culture assimilator that no matter what people from one culture intend their remarks or actions to express, people from other cultures understand those remarks and actions in terms of the impact that they have on them. That is, remarks and actions actually have their effects in terms of the impressions that other people receive from them. Therefore, since each group uses its own cultural norms as its point of reference, misunderstandings - serious and trivial - are bound to arise from time to time.

Go to the next page.

D - Continued

If you had not been aware of this basic difference in all heterocultural interaction, and you still managed to select D, you "have been favored by Allah." But as an American you should not forget that "God helps those who help themselves." So be alert to more and more complex interactions in the remainder of this program.

Go on to the next passage.

John Cannon is a research assistant in the anthropology department at a large university. Part of his job is being a participant in weekly conferences with his boss and several other research assistants and professors. The discussions which take place are usually centered around whatever project the anthropology department is involved in at the time. Usually research design is a main topic. At one such meeting, John's boss presented an idea for a research design which seemed to John to be faulty in two particular areas. He listened carefully then tactfully pointed out the two troublesome areas, offering suggestions for change. John's boss was very pleased with his astute comments and on his future projects he seemed more and more eager to hear John's opinions.

If you were to analyze the professor's attitude toward John throughout the incident you would choose which of the following descriptions?

A. John's boss had at last found someone he could lean on for constant help. Go to page 73.

B. John's boss was upset at John's impertinence in questioning his suggestions. Go to page 30.

C. John's boss was pleased to find out that John was doing well in the field and that he felt confident enough to speak up. Go to page 81.

D. John's boss disregarded whatever John said, but he attempted to cover it up by seeming to be attentive to his suggestions. Go to page 13.

Your choice was A: John's boss had at last found someone he could lean on for constant help.

How did you get this idea? Can you cite evidence in the passage to support it? This would not be a correct interpretation of the incident. Being eager to hear someone's opinions and leaning on them for constant help are rather far apart in meaning.

Carefully think over the interaction reported here.

Reread the passage and make another choice.

Your choice was B: John's boss was upset at John's impertinence in questioning his suggestions.

If this is true, you would be hard pressed to prove it by the passage you just read. Did John's boss act upset? Did John's boss even treat John's suggestions as impertinence?

Think over the passage carefully with your own experiences in the academic world.

Reread the passage and make another choice.

Your choice was C: John's boss was pleased to find out that John was doing well in the field and felt confident enough to speak up.

This is a good analysis of the situation. In our academic world in the United States it is generally true that professors take an interest in the progress of their students. Further it is significant that John's frankness in speaking up was considered a sign of confidence and was highly valued. Even when a person has achieved a high position in academic (or any other) field it is considered an asset if he carefully considers and accepts good or better proposals than his own-although they come from his subordinates. This response is correct.

Go on to the next passage.

Your choice was D: John's boss disregarded whatever John said, but he attempted to cover it up by seeming to be attentive to his suggestions.

This is a possible analysis of the situation, but you could hardly support it from the passage. There is nothing that says John's boss disregarded his (John's) suggestions. It is, also, quite a strong assumption to make about the professor.

Reread the passage and make another choice.

An American military officer serving in a Middle East country feels that he owes his success to the fact that his native counterpart helped him by explaining that the people of his country did not always say what they meant, especially to people in superior positions. Often the indigenous officer explained double meanings to the American and he helped him to understand what the natives really meant and what they were thinking, even though they did not speak those thoughts aloud.

Which of the following do you think is the most important lesson for you to learn from this passage?

A. Military officers in the Middle East often tell their foreign counterparts how they should talk. Go to page 85.

B. Middle Easterners are quite likely to hide their real meaning, although what they do say seems to make sense in the situation. Go to page 86.

C. Officers in the Middle East like to show the foreigner that there are many things he does not know. Go to page 88.

D. It is impossible not to speak ambiguously in languages like Arabic. Go to page 83.

You chose A: Military officers in the Middle East often tell their foreign counterparts how they should talk.

This response is incorrect. The fact that you chose it shows that you are not integrating the various parts of the culture assimilator that you have already studied. What have you read about the sense of hospitality in this part of the world? About the importance of "face"? About how to express a difference of opinion?

In addition to the points raised above, by choosing A you show that you have not really read the passage as it is written.

Read it carefully again, and then make another choice.

You chose B: Middle Easterners are quite likely to hide their real meaning, although what they do say seems to make sense in the situation.

This correct response shows that you have been paying attention, as B states a very important lesson that must be learned and remembered. Generally, Americans are quite likely to speak frankly, both in their personal conversations and in those related to their work. They do not usually include double meanings in their remarks nor do they look for them in the remarks that other people make to them. In fact, when the situation calls for an American to answer an awkward question, if he manages to do it successfully, what word is used to describe his answer? This word, of course, implies that anyone who can make a reply without offending has been trained in the skills of diplomacy. And such training

Go to the next page.

B - Continued

is not a part of most people's lives. Is it usually a sincere compliment for an American to call a person a "smooth talker" or to say that he "talks a good line"? In our culture both designations imply deception. Americans, then, are trained to express their thoughts directly. As a result of this they tend to regard anything other than direct speech as somewhat dishonest.

In some countries, however, to speak directly is to speak rudely. And therefore, from childhood on, skill in "double talk" is deliberately trained for. Thus, Americans and many eastern countries have a basically opposite set of values in this matter. Therefore, it is essential that Americans be aware of this fundamental difference when they are working in the Middle or Far East.

If the officer described in this incident did not already know this, he was most fortunate to have a local counterpart who was "westernized" enough to explain the situation to him directly.

Go on to the next passage.

You chose C: Officers in the Middle East like to show foreigners that there are many things they don't know.

This statement is not appropriate for the lesson to be learned from this passage. There must be some officers who feel like this, but are they only found in the Middle East?

By selecting C you have shown that you have not understood the passage --or else you don't believe the American officer. But far more important is the fact that you are not relating this incident to what you have been studying earlier in this program. What have you learned about how people in the Middle East regard people of high status? What do they see as the proper behavior toward them?

Reread the passage and make another choice.

You chose D: It is impossible not to speak ambiguously in languages like Arabic.

Languages do indeed vary in the degree of precision with which various thoughts and feelings can be expressed. But if the Arabs felt that they could not adequately express the ideas and opinions that they wanted to, don't you think that they'd modify their language? In fact, aren't all languages undergoing change constantly?

D is not a correct response. It is by no means the important lesson that you are to learn from the passage. Analyze the passage carefully and in terms of what you already know from this program.

Reread the passage again and make another choice.

A psychology professor was using a regularly scheduled psychology class period in an American University to conduct a survey relevant to his research project. The class consisted of approximately 40% Arab students along with the rest Americans. The survey consisted of a considerable amount of statistical information relating to the age, sex and marital status of the students, and social status, marital status, income, education, etc. of the student's parents. Along with the statistical information were 25 questions relating to opinions and attitudes of the respondents toward such factors as dating behavior, chivalry, rights of women, ideal marriage age etc.

As expected there were great discrepancies between opinions expressed on these subjects by the Americans and those of the Arab students. However the professor noted on examining the questionnairs that while the Arab students had generally answered all or most of the opinion questions, at least 50% of the statistical information questions were left blank. Such was not the case with the questionnairs filled in by the American students. Almost all the vital statistical information was supplied.

How would you best account for the apparent reluctance of the Arab students to supply information relevant to their personal background when they did not hesitate to answer the opinion portion of the questionnaire?

A. The Arab students had lost touch with their parents and did not know many of the answers. Go to page 92

B. Many of the Arab students were lazy and couldn't be bothered to supply the information. Go to page 93

C. They felt that such information was of no concern to the professor, who was a relative stranger, and they did not feel obliged to impart it. Go to page 94

D. The Arab students were slower workers and did not finish the questionnaire in time Go to page 95

E. Being naive about psychological tests they could not see how such information was relevant in an opinion survey, so they just did not bother to fill it in, spending all their time on the opinion portion of the survey, which seemed to be more important to them. Go to page 96

You chose A: The Arab students had lost touch with their parents and did not know many of the answers.

There is no evidence and very little reason for you to feel this is the correct answer. While undoubtedly there are minor points of a recent nature that they may not be conversant with, surely they would all know the answers to the type of background questions that were asked in this survey.

This can hardly be the reason in the light of the evidence. Try again.

You chose B: Many of the Arab students were lazy and couldn't be bothered to supply the information.

Where did you get this idea? It certainly is not presented in any of the material you have read thus far in the assimilator. Actually, the converse of this is more likely to be true. Arab students generally are highly motivated to achieve and sometimes show extreme reactions to the threat of failure or being accused of sloppy or inefficient work.

Re-read the passage.

You chose C: They felt that such information was of no concern to the professor, who was a relative stranger, and they did not feel obliged to impart it.

Correct! This may be a difficult conclusion to arrive at on the basis of this episode only, there was a clue in the previous episode you read, which stated that Arabs "do not always say what they mean". This is not as a result of perversity alone or a simple desire to deceive but rather from a genuine desire to keep private things private. There is a very important lesson to be learned here. The Arab students were perfectly willing to express their opinions and attitudes on the subjects, but hesitated to impart information dealing with their personal lives, information of a purely statistical nature. This would seem to be the exact antithesis of a typical American reaction. Many Americans do not hesitate to give family statistical and historical information but do show some reluctance to state an opinion on a subject, especially to commit that opinion to writing.

To completely understand this attitude on the part of the Arab will require somewhat greater background than you have as yet gained from the assimilator. However realize that superstition is rather high among many Arabs, particularly the lesser educated, as indeed it is with most preliterate peoples, and that facts concerning age, occupation etc., are private matters - are part of one's person. To the Arab mind, to display them is to expose oneself to the "evil eye". Opinions, on the other hand are not looked upon as important, and they are relatively harmless to express from the point of view of the Arab.

We will look closer at this cultural phenomenon in the next episode.

Now go to the next passage.

You chose D: The Arab students were slower workers and did not finish the questionnaire in time.

This is hardly the case. Nothing has been said about their speed of work. If this were the case why did it appear only in the first part of the questionnaire?

Try again.

You chose E: Being naive about psychological tests they could not see how such information was relevant in an opinion survey, so they did not bother to fill it in, spending all their time on the opinion portion of the survey, which seemed to be more important to them.

It is possible that a few subjects in a task of this type would be inclined to behave in this manner, but why was it only the Arab students who behave in this manner. No mention was made in the episode of the relevant sophistication of either group of subjects. It may be possible to assume that the American subjects are more test sophisticated than the Arabs as there is more testing done in the United States than any other part of the world. However it is doubtful that there would be that great a difference between the Arab and American students in the University setting. No statement was made of the length of time the Arab students had been in the United States. They may have become very test sophisticated by this time. Try again, and try to apply some of the information you learned in the last episode.

An Arab entered a taxicab on a street in Chicago. When asked his destination the Arab motioned to drive in the direction the cab was pointing. After continuing in this fashion for several blocks, the Arab advised the driver to make a left turn and continue for three blocks, then turn right. A few minutes later the Arab tapped the driver on the shoulder, pointed to a building half way down the street and told the driver to stop.

If you have been privileged to observe this little drama, how would you best explain the behavior of the passenger.

A. He did not know the location of his destination but only the directions as he was a stranger and had only been given the directions to his friend's house Go to page 99

B. He was drunk Go to page 100

C. There was nothing unusual in his behavior. This is a common method of procedure by an Arab Go to page 101

D. He was trying to show his superiority by making the cab driver more dependent upon him, and to reinforce his position as an "order-giver" and the cab driver as an "order-taker" . . . Go to page 103

E. The Arab could not speak English very well and found it easier to communicate in this fashion Go to page 104

You chose A: He did not know the location of his destination but only the directions as he was a stranger and had only been given the directions to his friend's house.

Aren't you assuming quite a lot? There is no mention in the episode that he was a stranger in the city, or indeed that he was even visiting a friend. Do not make unwarranted assumptions while working in this assimilator. Have you ever been a stranger in a city and taken a cab to a destination, the location of which you were uncertain? Isn't the first thing you do to ask the driver to take you to the location the best way possible, and then hope he does not take you the long way round?

There is a much better alternative than this. Re-read the episode and make a decision based only on the episode and the information you have learned thus far in the program.

You chose B: He was drunk.

Oh come now, are you serious? Where did you get this idea. That is the type of statement you might make as a joke to a friend, but this is not the place for it. While we do not expect a reverent somber attitude on your part, we do think that you should treat the program with some measure of seriousness. After all you are trying to learn something about another culture and you should have the same attitude to this as you would to any other course of learning.

Now that your little joke is over go back and re-read the passage and try to make a more educated decision.

You chose C: There was nothing unusual in his behavior. This is a common method of procedure by an Arab.

Correct! Either you are prejudiced and believe all Arabs are gruff and like to order people around (which is highly faulty thinking) or you are learning your lesson well. This is typical behavior for an Arab in such a situation. There is an extremely high reluctance on the part of an Arab to impart personal information. An immediate destination is personal information. The passenger hesitates to give his destination to the driver because to do so would give the driver knowledge and power over him. Never tell a stranger more than he needs to know at the present moment.

There is also a considerable feeling of distrust that the driver may not take the shortest route to the destination and thereby run up the charges on the meter. Arabs are extremely hesitant to trust and impart personal information to strangers. Throughout this program you will see many instances of this secretiveness. In part, the cultural norm that women must keep their faces covered in public reflects this attitude.

One other aspect of this episode is the Arab fatalism, the basis of their religious beliefs. To say what you are going to do in the future implies that you have some control over or expectation of your future activity. A fatalist, who believes that all activity is pre-ordained could not make such a statement. To the Arab to state a future action is to tempt fate, for all the future is the will of Allah. We will learn much more of the Arab religious beliefs and attitudes and how strongly they permeate everything the Arab does or thinks shortly.

Now go on to the next episode.

You chose D: He was trying to show his superiority by making the cab driver more dependent upon him, and to reinforce his own position as an "order giver", and the cab driver as an "order-taker".

This is a possible explanation of the behavior but unfortunately not the best. It is true that some people do use this approach through life, we usually consider that they are compensating for a strong feeling of inferiority. They are the type of person who will often respond to a query with a variation on the phrase, "don't ask questions, just do as I tell you to"! However, there were no clues in the passage to indicate that our passenger was that kind of person.

Re-read the passage and try tomake another decision based on what you have learned in the last few episodes.

You chose E: The Arab could not speak English very well and found it easier to communicate in this fashion.

This is possible but it is not the best answer. There is no other indication that he had trouble with the English language and you should not make assumptions for which there is no evidence in the episodes. Something else to remember is that this program builds on past learning. To succeed well in this assimilator, you must remember what you have learned in past episodes, and apply it in interpreting the new episodes as you go along. What was the most important fact about the Arab personality that you learned in the last episode? Try to apply that information to this episode.

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SAUDI-ARABIC

Language and Culture
Familiarization Course

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ARAB CULTURAL ASSIMILATOR

Book 2

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The Culture Assimulator: Arab Culture was developed in 1966 by the Training Research Laboratory, Bureau of Educational Research, Department of Psychology, University of Illinois, Urbana, Illinois, under Office of Naval Research Contract NONR 1834(36), ARPA Order No. 454. The principal Investigators were Fred E. Fiedler, Lawrence M. Stoloruow, and Harry C. Triandis. Others participating in the project were: John Symonds, Sutitha Santhai, Helen Farr, Marvin Vidmar, Duangduen Lekhyananda and Martin Chemers.

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An American contractor built several houses on speculation in a suburban housing area. The homes featured wall to wall broadloom and built in electrical appliances. They were 3 and 4 bedroom houses, with a family room, den, and separate dining area, and a bathroom. They were designed to sell for approximately $25,000. When they were completed and put on the market they remained vacant. After one year only one of the six had been sold, and at a greatly reduced price.

Taking into account the information contained in the episode, what is the most likely reason the houses did not sell?

1. They were too far from the city Go to 103
2. They had only one bathroom Go to 104
3. There was a temporary recession and people could not afford this price for a house Go to 106
4. There is not a very large demand for houses priced around $25,000 Go to 107

You chose 1: They were too far from the city.

No. Do not fall asleep on the job.

Is this the most common reason for quality homes not selling in America, where there is ample high speed transportation? In addition, they were built in an already existing housing area.

Go to page 101.

Your chose 2: They had only one bathroom.

Almost all houses that are being built today have at least 1 1/2 bathrooms and many have 2 full bathrooms or more, in some cases one for each bedroom and another downstairs for guests. Americans have become extremely reliant upon what many would consider to be excess bathroom facilities. Indeed one of the first things an American traveller notices about almost any other country he visits is the lack of adequate (to the American taste) bathrooms.

In the Arab world many homes still lack indoor plumbing of any kind and some lack even outhouses. Human waste is often used as fertilizer. Can you imagine the amazement of an Arab villager suddenly finding himself in a sumptuous American home? One of the features which he would find most startling would be the number of bathrooms. His natural reaction would be that of surprise at the presence of even one bathroom, and he would wonder why anyone would ever want more than one. How can you possibly use two bathrooms at once?

Go to page 105.

Re-read the list of alternatives.

1. They were too far from the city.
2. They had only one bathroom.
3. There was a temporary recession and people could not afford this price for a house.
4. There is not a very large demand for houses priced around $25,000.

Notice that the correct alternative is the most illogical to the Arab point of view. An Arab could probably understand the other reasons for the house not selling, but to refuse to buy an otherwise quite satisfactory house simply because it only had one bathroom would be completely incomprehensible. He would think that the Americans are a very illogical people. This instance of the most irrational (to the foreigner), apparently illogical alternative being the correct one was made on purpose. It is a clue that should help you to answer the next episode correctly. There will be no clues in the next episode to help you solve it except that the correct alternative is the most illogical one to the American point of view.

Go to page 108.

You chose 3: There was a temporary recession and people could not afford this price for a house.

That is entirely incorrect. You did not think about your answer thoroughly.

Even if there were a temporary recession there would still be people who could and would pay this much for a house.

Go to page 101.

You chose 4: There is not a very large demand for houses priced around $25,000.

Wrong. You must read more carefully and integrate this with what you learned before. Do not read in information which is not there and do not make unwarranted assumptions.

This is true relative to houses priced around $16,000, but there is still a sufficiently large demand for quality houses at a higher price. A house will sell almost anywhere at almost any price providing it has sufficient quality and luxury and is in the right kind of neighborhood. Note the emphasis upon "quality" and "luxury." These are important words in helping you choose the correct alternative.

Go to page 101.

An American contractor in a village in Lebanon was required to build a number of modest homes for the villagers on an American reclamation project. The villagers and the chief were delighted with the idea and the contractor was a popular man in the village. When the houses were finished and the people inspected them, their pleasure turned to dissatisfaction, the contractor was looked upon with disfavour, and the houses remained empty.

In the absence of any information, other than the clue contained in the last episode, what would be your choice as the most likely explanation as to why the houses did not sell?

1. They were too expensive.....Go to page 110.
2. They were too small for the average Arab family.....Go to page 111
3. The latrines in the bathrooms faced the wrong way.....Go to page 112
4. The Arab's did not like the style of the houses but preferred their old homes.....Go to page 114

You chose 1: They were too expensive.

What happened? That was not a difficult choice.

This is probably the most rational reason for not buying a house. Remember what you were told to do in the last episode. What is the most illogical reason of those listed for not buying the house?

Go to page 108.

You chose 2. They were too small for the average Arab family.

No. Do not fall asleep on the job.

This choice is incorrect. There are no clues in the episode to help you but your choice should be an irrational one from your point of view.

Go to page 108.

You chose B: The latrines in the bathroom faced the wrong way.

As illogical as this may sound it is the correct alternative. You cannot always understand why a certain activity is performed in a foreign country even when you know the superficial reasons for that activity or attitude.

You know that the Arabs would not buy the houses because the latrines faced the wrong way, but without the context of the Arab culture this information is meaningless: just as meaningless to you as the information that Americans sometimes have 2 or 3 bathrooms in their house was to the Arab. He had no way of knowing that, multiple bathrooms do serve a useful purpose in an American house. The fast pace of the American way of life requires that 4 or 5 people sometimes must all use a bathroom at much the same time. We get up, rush off to school or work, rush home, eat and rush out to meetings, concerts, bowling, parties and numerous other activities. The American way of life is fast and hectic. It is sometimes difficult for three people to crowd around the bathroom sink to clean their teeth, while another wishes to take a shower and someone else wants to set their hair. Such problems as these can quite readily be solved by having an extra bathroom. However, to understand this, the Arab must know the American way of life, just as the American must know the Arab way of life in order to realize the importance of the placement of a latrine in an Arab bathroom.

The most important facet of an Arab's life is his religion. Throughout each day he performs innumerable acts that in one way of another relate to

Go to page 113.

his religious beliefs and duties. For instance, several times a day the Arab faces Mecca, the Holy City, and prays. It is not sufficient merely to worship and pray but it is necessary to face Mecca while doing so. The Holy City is so important in the Arab's religion, that it is irreverent for him to even sit down with his back towards Mecca, and no good Arab would perform such an act.

Incidentally, this is a true story. It actually happened in an Arab village, that the contractor had to rip out all the latrines and turn them around before the Arabs consented to live in the houses. Think how much money and trouble the contractor would have saved if he had been able to take this Culture Assimilator before starting to build the houses.

This episode has tried to point out two important lessons. The first is that no matter how ridiculous something in another country appears to be on the surface, it makes sense when viewed with an understanding of the entire cultural complex. To properly understand another culture and to be able to get along in that culture requires more than the ability to speak the language or give the people something they want or need. It requires a sensitivity to and an understanding of the little unusual day to day occurrences that reflect the major culture norms. It is one of the purposes of this Assimilator to supply you with some of this understanding and knowledge.

The second lesson to which this episode refers, and which will now be elaborated much more fully in the next dozen or so episodes, is the all-pervasiveness of religion in the world of the Arab.

Go to page 115.

You chose 4. The Arab's did not like the style of the houses but preferred their old homes.

It is evident by your reponse that you have completely missed the point.

To many people this is an irrational reason for not buying a home. However to the style conscious American is this irrational? There is another alternative that is so ridiculous that it makes no sense in the context of the American culture.

Go to page 108 .

Hassan, an Arab student studying at a large state university, is surprised to hear that the university has scheduled classes on Good Friday. He has heard that Good Friday is an important Christian holyday, and since most Americans are Christian, he cannot understand why the university holds classes on that day.

How could you best explain this occurrence to Hassan?

1. Most of the students at the university did not seem to be very religious, so the university decided to use this time as effectively as possible. Go to page 117.

2. Many influential officials on the board of trustees were not Christian, and their pressure forced the university to hold classes. Go to page 118.

3. The university tries to accommodate for religious holidays only up to the point where this accommodation does not conflict with the efficient running of the university. Go to page 119.

4. Good Friday is only a minor holy day and it does not call for very much religious observance. Go to page 120.

You chose 1: Most of the students at the university did not seem to be very religious, so the university decided to use this time as effectively as possible.

Incorrect. You have overlooked significant information which should have indicated to you the correct information.

The university would destroy its effectiveness and be publicly censured for basing policy on the "supposed" attitudes of a particular segment of the student body.

Go to page 115.

Your choice was 2: Many influential officials on the board of trustees were not Christian, and their pressure forced the university to hold classes.

What happened? That was not a difficult choice.

Incorrect. A state university is directly accountable to the state legislature, and through the legislature to the people. Thus, pressures by individuals would not be tolerated on policy issues of this nature.

Go to page 115

You chose 3: The university tries to accommodate for religious holidays only up to the point where this accommodation does not conflict with the efficient running of the university.

By law and tradition, the United States holds to the separation of Church and State. The university's main concern is in the area of secular education, but it will try to schedule vacations such that they include religious holidays. However, this scheduling is not allowed to result in decreased efficiency.

Go to page 121.

You chose 4: Good Friday is only a minor holy day and it does not call for very much religious observance.

No. Do not fall asleep on the job.

This is an incorrect response. Good Friday is an important holy day for the Christian world, and one which involves a great deal of religious observance.

Go to page 115.

An American businessman on a trip to Egypt finds it necessary to see an Egyptian government official. In attempting to make the appointment on a certain day, he is informed that the day falls on a religious holiday, and that the official will not be in his office.

Surprised that the official allows a holiday to interfere with his work, the businessman probably is not aware of which of the following?

1. The government official is unusually religious, and wishes to observe the holiday. Go to page 123.
2. Holidays such as the one mentioned in the passage occur rarely, so the official felt that he could afford to take time off. Go to page 124.
3. The official was being lax in his duties, but due to bureaucratic complexity, he would probably not be reprimanded. Go to page 125.
4. There are many such holidays during the year and everyone leaves work to observe them. Go to page 126.

You chose 1: The government official is unusually religious, and wishes to observe the holiday.

Wrong. Your answer is inconsistent with the given information.

The religious orthodoxy of this official was probably not unusual.

Go to page 121.

Your choice was 2: Holidays such as the one mentioned in the passage occur rarely, so the official felt that he could afford to take some time off.

Incorrect. You have overlooked significant information which should have indicated to you the correct information.

The Moslem religious calendar observes many holidays and periods of religious importance. Does the passage indicate that this particular holiday is especially important?

Go to page 121 .

Your choice was 3: The official was being lax in his duties, but due to bureaucratic complexity, he would probably not be reprimanded.

No. Do not fall asleep on the job.

Does the passage indicate that the official was being lax? His behavior was not unusual in the light of the circumstances.

Go to page 121

You chose 4: There are many such holidays during the year and everyone leaves work to observe them.

Correct. Unlike the United States, most Arab countries do not make a sharp distinction between Church and State. Thus, government workers, as well as others, are expected to take time off from their work to observe the many Moslem holy days.

Go to page 127.

An American and an Arab student are having lunch together in an American restaurant during Lent. The Arab notices that some special meatless dishes are offered as Lenten Specials. He remarks to his American friend that perhaps religion is not really so divorced from the "secular" business world of America.

The Arab has probably missed the following critical point.

1. The restaurant is probably owned by a Catholic. Go to page 129.
2. The religious dietary restrictions of Lent give the restaurant owner a chance to dispose of many otherwise unpopular dishes. Go to page 130.
3. The Lenten Specials are in addition to the normal menu, but do not replace it. Go to page 131.
4. The clientele of this restaurant are predominantly Catholic. Go to page 132.
5. The local government forces the restaurant owner to have such dishes on the menu. Go to page 133.

You chose answer 1: The restaurant is probably owned by a Catholic.

A very poor choice. Apparently you are not thinking about what you have read.

This answer is incorrect. Most restaurants, regardless of the nationality or religion of the owners, serve such Lenten Specials. Reread the passage and make another choice.

Go to page - 127

You chose answer 2: The religious dietary restrictions of Lent give the restaurant owner a chance to dispose of many otherwise unpopular dishes.

What happened? That was not a difficult choice.

Answer 2 is incorrect. Lenten preparations calle for special purchasing instead of an emptying of the shelves. Also, would the restaurant owner buy foods which are not popular with his customers?

Go to page 127.

You chose answer 3: The Lenten Specials are in addition to the normal menu, but do not replace it.

Answer 3 is correct. Due to the religiously heterogeneous American population, it is sound business to try and accommodate many minority groups. Thus Lenten Specials and kosher-style foods are a common occurrence in American restaurants.

Go to page 134.

You chose answer 4: The clientele of this restaurant are predominantly Catholic.

This is a bad choice. Apparently you missed a key point.

This answer is incorrect. Although the restaurant's clientele may be predominantly Catholic, even restaurants whose clientele are not so composed offer such Lenten Specials.

Go to page 127.

You chose answer 5: The local government forces the restaurant owner to have such dishes on the menu.

Incorrect. You have failed to correctly evaluate the other alternatives.

Local, state, or federal government, aside from maintaining proper health standards has no power to force restaurant owners to make particular choice of menus and does not attempt such influence.

Go to page 127.

An American Peace Corps worker, living in an Arab village, must go into the large city nearby. He knows that the period he will be traveling is a period of Moslem religious observance which requires fasting during the daylight hours. However, he believes that the restaurants will remain open to serve those who wish to eat. Upon arriving at one of the city's largest restaurants he is surprised to find it closed.

What would explain this occurrence?

1. The owner was probably a Moslem, and since he was not able to eat, he did not wish anyone else to eat. Go to page 136.

2. The Moslems are very hungry during this period, and if there were any restaurants open, they would not be able to maintain their fast. Go to page 137.

3. The restaurant was probably open only for certain daylight hours, and the Peace Corps worker was not there at the right time. Go to page 138.

4. Even if the restaurant remained open during the day, there would not be anyone who wished to eat. Go to page 139.

Your answer was 1: The owner was probably a Moslem, and since he was not able to eat, he did not wish anyone else to eat.

What happened? That was not a difficult choice.

This answer is incorrect. The restaurant owner is a businessman, as well as a Moslem. For him to close his restaurant so that others would be as hungry as he would be bad business.

Go to page 134.

You chose answer 2: The Moslems are very hungry during this period, and if there were any restaurants open, they would not be able to maintain their fast.

That is entirely incorrect. You did not think about your answer thoroughly.

Most Arabs are staunch Moslems who are quite willing to undergo great hardships to observe religious custom.

Go to page 134.

You chose answer 3: The restaurant was probably open only for certain daylight hours, and the Peace Corps worker was not there at the right time.

It is evident by your response that you have completely missed the point.

This answer is incorrect. The restaurants remain closed throughout the daylight hours during this fasting period. If it remained open during daylight hours the Peace Corps worker probably could have eaten a little later.

Go to page 134.

Your choice was answer 4: Even if the restaurant remained open during the day, there would not be anyone who wished to eat.

The Arab countries are quite homogeneous in regard to religion, with 90 - 99% of the population being Moslem in some areas. Since these people are quite religious and observe religious customs rigorously, even if the restaurant remained open during the day, it would be largely without customers.

Go to page 140.

A college student who is normally quite regular in his church attendance finds that, on Sunday, he still has quite a lot of work to do to finish a term paper, due on Monday. He decides to skip church that Sunday, and devote the time to working on his term paper.

His decision shows which of the following facts about the student?

1. . Academic grades are more important to this individual than his religion. Go to page 142 .

2. . He considers missing church only a minor deviation, which can be tolerated. Go to page 143 .

3. . The student is not very religious, and thus doesn't care if he misses church. Go to page 144 .

4. . The church has a large congregation, and his absence will probably not be noticed. Go to page 145 .

5. . He considers church a waste of time and is happy not to go. Go to page 146 .

You have chosen answer 1: Academic grades are more important to this individual than his religion.

This is a bad choice. Apparently you missed a key point.

This is incorrect. While some individuals may consider academic success more important than religious observance, can we put the student in this category from the information given?

Go to page 139.

You chose answer 2: He considers missing church only a minor deviation, which can be tolerated.

Although church attendance is important to most religious persons, as our story leads us to believe our student is, missing one Sunday in order to fulfill educational commitments would probably not be considered a serious breach of faith.

Go to page 147.

Your choice was answer 3: The student is not very religious, and thus doesn't care if he misses church.

Incorrect. You have failed to correctly evaluate the other alternatives.

If the student were not religious, would he be a regular church attender?

Reread the passage, looking for the underlying importance of this situation.

Go to page 139.

You chose answer 4: The church has a large congregation, and his absence will probably not be noticed.

This alternative is incorrect. There is no evidence to suggest this conclusion.

Is an individual who attends church regularly concerned with who notices his attendance? And, if the individual who attends regularly misses once, will he be damned in the eyes of the congregation?

Go to page 139.

Your choice was alternative 5: He considers church a waste of time and is happy not to go.

No. Do not fall asleep on the job.

This answer is incorrect. If the student considered church services a waste of time, would he continue to attend them?

Go to page 139.

Many young Arab men come to the United States to attend the universities. Many of the religious duties of the Moslem, such as praying five times daily, etc., become a heavy burden on the Arab student.

Which of the following statements do you think most nearly approximates their feelings and intentions in this regard?

1. Due to the hardships of study and life in a foreign country, many of the religious obligations may be relaxed. Go to page 149.

2. The performance of my religious duties probably makes me look strange to Americans, and I would create better relations if I curtailed most of these customs. Go to page 150.

3. The traditional religious observances are out of date with the modern world, and can be forgotten when away from home. Go to page 151.

4. The hardships are very little to endure in order to maintain the proper religious observances. Go to page 152.

Your choice was answer 1: Due to the hardships of study and life in a foreign country, many of the religious obligations may be relaxed.

It is evident by your response that you have completely missed the point.

This is incorrect. While hardships do result from foreign travel and study, would the thought expressed here be characteristic of the average Arab student?

Go to page 147.

You chose answer 2: The performance of my religious duties probably makes me look strange to Americans and I would create better relations if I curtailed most of these customs.

Incorrect. You have failed to correctly evaluate the other alternatives.

While many of the Arab customs do seem strange to many Americans, would this cause the Arab to curtail his religious observance?

Go to page 147.

Your choice was answer 3: The traditional religious observances are out of date with the modern world and can be forgotten when away from home.

What happened? That was not a difficult choice.

Incorrect. While some Arabs feel that traditional religion is old-fashioned, this feeling is not widespread, and the average Arab student would probably not hold this attitude.

Go to page 147.

You chose answer 4: The hardships are very little to endure in order to maintain the proper religious observances.

To the deeply religious and conscientious Arab Moslem, the hardships connected with religious observance are only a minor burden to be ignored in living as a good Moslem.

Go to page 153.

One day while Mohammad, the Islam Prophet, was preaching under a tree in the oasis of Mecca, a thoughtful nomadic man came up to him and asked, "O Muhammad, tell me, what can bring me to Paradise and keep me far from Hell?" Muhammad answered, "Thou shalt serve Allah, without associating anything with Him, thou shalt perform the salat (prayer), hand over the zakat (alms) and keep sacred the bonds of relationship." A parallel situation could be found in Christianity.

In the New Testament, the keeper of the prison in Macedonia where Paul and Silas were detained asked them: "What must I do to be saved?" The answer was: "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house."

According to the two stories above, which of the following comparisons do you think was made between Islam and Christianity?

1. In Islamic practice, the Prophet was the only one who could preach; but in Christianity, many of Christ's followers could preach very well. Go to page 155.

2. In the Islamic religion the greater emphasis is on action and conduct, while Christianity emphasizes believing in God and doctrine. Go to page 156.

3. Islam started in Mecca (in Saudi Arabia) and spread toward Asia, while Christianity was spread into Europe (Macedonia is in the north of Greece). Go to page 157.

4. The Islamic religion was first accepted by the desert nomads, while Christianity was first accepted by the townsmen. Go to page 158.

You chose 1: In Islamic practice, the Prophet was the only one who could preach, but in Christianity many of Christ's followers could preach very well.

Incorrect. You are wasting your time unless you pay more attention to the cues which are available.

Even though the Prophet himself was delivering the message in this Islamic story and the two Christian believers were repeating what Christ had said in this Christian story, this might only show that the Islamic story took place when the Prophet was alive, whereas the Christian story took place after Christ was no longer on earth.

Go to page 153.

You selected 2: In the Islamic religion the greater emphasis is on action and conduct, while Christianity emphasizes believing in God and doctrine.

To Western observers Islam appears to put its greater emphasis upon action rather than upon doctrine; upon conduct rather than belief, once its few and simple articles of faith were accepted. In the Christian story, the men's answer commanded belief. In the Moslem story, the questioner asks, not directly about salvation, but about the path to Paradise; and the answer commanded action and implied belief only in regard to the service of God, and prayer to God.

Muhammad taught Arabs how to become and act as true believers in the one God; how to conduct themselves in such a way as to enter Paradise. Indeed, according to one of the leading oriental students, Islam showed this path in "a purely rationa, almost technical manner."

The Moslem's belief in action and conduct as superior to faith is shown in many of their customs and traditions, such as the emphasis on hospitality, generosity, etc. Therefore, the Koran deals with ideal behaviors more than with faith.

Go to page 159

Your choice was 3: Islam started in Mecca (in Saudi Arabia), and spread toward Asia, while Christianity was spread into Europe (Macedonia is in the north of Greece).

Incorrect. You have failed to correctly evaluate the other alternatives.

While Christianity has predominantly spread throughout Europe and Islam throughout Asia and Africa, the places where the two stories related in the passage took place is not the most important aspect here.

Go to page 153.

You selected 4: The Islamic religion was first accepted by the desert nomads, while Christianity was first accepted by the townsmen.

A very poor answer. You are wrong.

Christianity was first accepted by the poor people in the small towns. Islamic religion had more appeal for the desert nomads and the poor people in Mecca. However, this is not the main point in the comparison of the two stories.

Go to page 153.

Hassan Muhassen was being pursued across the desert. His pursuers believed Hassan had stolen a camel from them, a crime punishable by death. As they were almost on the verge of capturing Hassan, a tribal encampment loomed up from behind a large sand dune. Hassan made directly for the camp and entered the tent of the chief. His pursuers also approached the oasis where the tribe were camped and set up their own camp. However they made no attempt to capture Hassan who was clearly visible and who wandered freely about the camp. On several occasions the two chiefs were seen in conference, but there was no apparent conflict in either camp.

Taking into account what you have learned thus far in the Assimilator, how would you best explain the apparent enigma posed in the episode, i.e., why did the pursuers not make an attempt to capture Hassan?

1. The oasis was sacred ground and Moslem religion forbade that man's laws be carried out on God's ground. Go to page 161.
2. Hassan had reached the safety of his own tribe, and his pursuers were afraid to try to capture him there. Go to page 162.
3. Hassan had sought refuge with the tribe, and Moslem law required that they provide him with hospitality and protection. Furthermore, the law required that the pursuers respect that sanctuary. Go to page 163.
4. The pursuers had discovered that Hassan did not really steal their camel. Go to page 165.

You chose 1: The oasis was sacred ground and Moslem religion forbade that man's laws be carried out on God's ground.

Wrong. Your answer is inconsistent with the given information.

Sacred ground consists of areas in two major cities in Saudi Arabia, the cities of Mecca and Medina, 300 miles north. Also, there is a considerable amount of "man's law" in evidence in the holy cities as hundreds of soldiers and policemen, carrying camel sticks and wearing pistol belts keep stern order over the hundreds of thousands of Moslems who come to worship.

Go to page 159

You chose 2: Hassan had reached the safety of his own tribe, and his pursuers were afraid to try to capture him there.

This alternative is incorrect. There is no evidence to suggest this conclusion.

Regardless of whether or not the tribe was his own, would the pursuers willingly and knowingly come into the camp if they were afraid to try to capture him there? If they were afraid, wouldn't they avoid the camp at all costs?

Go to page 159.

You chose 3: Hassan had sought refuge with the tribe, and Moslem law required that they provide him with hospitality and protection. Furthermore the law required that the pursuers respect that sanctuary.

The word "hospitality" in this alternative is the clue to the correctness of this alternative.

To better realize the reasons for this custom, and many others that you will encounter, you must understand the situation in which the Arab lived. While today most Arabs live in the larger cities or the many villages, much of the Arab customs, laws and religion were built up centuries ago when almost all Arabs were desert nomads and the laws were interpreted and enforced by the individuals concerned. There were no policeman or other state officials to whom an individual could appeal for protection, or justice. Each individual was at the mercy of the ravages of the desert and every other individual he encountered on that desert. In order that any semblance of civilization was to survive it was essential that codes of conduct be carefully laid down and strictly enforced. Without the enforcement agencies to see to it, it was necessary that the rules and regulations be internalized by each individual. Hence, the importance of religion, and the emphasis on actions rather than beliefs. This also helps to explain why Arabs are almost exclusively Moslem. There is virtually no other religion in all of the Arab countries. It would not do to have individuals with different moral commitments living in situations such as those of the Arab.

Go to page 164.

The hospitality is not offered only to travelers but also to those in need of protection by an avenger.

None may refuse the request for hospitality or protection. The protector is required to offer hospitality and protection for a period of three days, during which time he also is required to meet with the avenger and endeavor to reach an amicable agreement. However, at the end of three days the pursued must leave the protection offered him and seek protection elsewhere. If he does not, the protector is required to turn him over to the avenger.

This practice allows for a cooling off period to take place and for the possibility of the accused to show his innocence. It also permits third parties to come between disputants.

The importance of ensuring hospitality to anyone is essential in such an unfriendly and isolating environment as the desert in which the Arab lived. This is why religion is so important in the life of an Arab, not merely religious belief, but a religion that specifies and requires actions on the part of the subject. Belief in Allah must be demonstrated each day in concrete ways.

While the Christian belief does place importance upon "the good deed," it also stresses that belief in God can bring salvation. The Arab must act in accordance with his religious teachings to gain any "credit." For him merely to state a belief in God is relatively meaningless in determining how he will be judged. There is no salvation by "death-bed conversion." An Arab's salvation lies solely in what he has done during his life.

Go to page 166.

You chose 4: The pursuers had discovered that Hassan did not really steal their camel.

A very poor choice. Apparently you are not thinking about what you have read.

Is there any indication as to whether Hassan had or had not stolen the camel, or whether his pursuers had discovered his guilt or lack of it?

Another alternative ties in with what you have learned in the early part of the program about Arab law and customs.

Go to page 159.

George Bronson, an American student of theology in a Western university, was writing an essay comparing and contrasting several religions for a theology class. In his essay he made the following statement. "There are a great many differences between Islam and Christian religions. However, much of the difference relates to the manner in which the beliefs must be expressed, and the relative importance of action as opposed to mere belief. In spite of the differences, Islam and Christianity are very similar in one basic, important, over-riding aspect".

Which of the alternatives do you think expresses the next sentence in his essay?

1. Both Islam and Christianity have 12 holy days each year. Go to page 168.
2. Both Islam and Christianity emphasize the "oneness" of God. Go to page 169.
3. Both Islam and Christianity stress the importance of fasting. Go to page 170.
4. Both Islam and Christianity started in the Middle East. Go to page 171.

Your choice was 1. Both Islam and Christianity have 12 holy days each year.

This is a bad choice. Apparently you missed a key point.

Don't various religions within Christianity have different numbers of holy days in the year?

Go to page 166.

You chose 2.) Both Islam and Christianity emphasize the "oneness" of God.

This is correct. While we have been pointing out one of the major differences between the two religions, that is, the Islamic stress on action, the basis of the religions is quite similar. Islam contains much that is familiar to us in both the Old and the New Testaments. There is one and only one God. He sent his messenger to earth to teach us the correct way of life. To the Moslem, Mohammed was God's messenger, just as Jesus was God's messenger for the Christian.

The big differences between the two religions probably are based in the type of living conditions that were prevalent among each of the peoples. We have seen that many aspects of the Moslem religion were determined by the spartan existence the Arabs were forced to live in the desert. This life is changing, and just as the Christian religions gradually change as living conditions change, so too can we expect considerable changes in Islam as the Arab way of life comes more and more under the influence of the rest of the world.

Go to page 172

You chose 3: Both Islam and Christianity stress the importance of fasting.

This alternative is incorrect. There is no evidence to suggest this conclusion.

While fasting may be a part of the Christian belief, is it generally stressed as it is with Islam? Some religions within Christianity stress it more than do others, whereas all Moslems are required to act out their Islamic beliefs in the same way.

Go to page 166

You chose 4: Both Islam and Christianity started in the Middle East.

A very poor answer. You are wrong.

Is this the "basic aspect of similarity" between the two religions?

Go to page 166.

Dean Carpenter, a student friend of yours, who recently became interested in the Islamic religion, was trying to put together the pieces of information he had formed in various places. Dean had heard in the news that Moslems made pilgrimages to Mecca (the sacred Moslem town in Saudi Arabia) in big groups. Later on he saw on the university's calendar that the Moslem students were entering the Month of Ramadan during which fasting and religious observations of other kinds were scheduled every day. The last letter he received from his Peace Corps volunteer friend in an Arab country had told about the daily prayer of the Moslem. Dean had read that the religious Moslems would pray in the prescribed way at five set times every day.

If Dean came to you for further information on this religion, knowing that you had been studying the Arab culture, which of the following clarifications about the Islamic religion would you give to him?

1. The above practices are three of the five main acts required of all Moslems. Go to page 174.
2. The main requirements of the Islamic religion are service to God and self-denial. Go to page 175.
3. The fasting and daily prayer are required of every Moslem, but the pilgrimage to Mecca is required only of the Moslems who want to cleanse themselves from sin. Go to page 176.
4. The giving of alms (charity, generosity and hospitality) is a more important act required of all Moslems than are the other three mentioned above. Go to page 177.

You chose 1: The above practices are three of the five main acts required of all Moslems.

As a religious system, Islam requires of its followers the performance of five acts known as the "pillars of Islam." The first is bearing witness to the oneness of God and to the belief in Muhammad as his prophet or messenger. The second requires prayer in prescribed ways at prescribed times. The third enjoins the giving of alms. The fourth calls for fasting and abstentions of other kinds during the month of Ramadan. The last pillar requires all believers who can afford to do so to make the pilgrimage to Mecca at least once during their lifetime.

The sources of these and other rules in Islam are the Koran and the traditions concerning the actions of Muhammad.

Go to page 178.

Your choice was 2: The main characteristics of the Islamic religion are service to God and self-denial.

Incorrect. You have failed to correctly evaluate the other alternatives.

Many of the early orientalists thought that this statement was so. Due to the number of prayers required each day and the traditions of studying the Koran, the Moslems seemed to be meditating, praising and imploring God almost constantly. There is much in Islam that requires self-denial, such as fasting and practices of modesty for both men and women.

For a long time Western writers described it as a "sensual" religion, chiefly because the Koran permits a man to take as many as four wives.

However, another alternative presents a more correct summary of the ideas and requirements of the Islamic doctrine.

Go to page 172.

You chose 3: The fasting and daily prayer are required of every Moslem, but the pilgrimage to Mecca is required only of the Moslems who want to cleanse themselves from sin.

A very poor answer. You are wrong.

The three acts listed in 3 are required of all Moslems, clean or sinful. But, it is written in the Koran that all Moslem believers are required to make the pilgrimage to Mecca at least once during their lifetimes -- and if they can afford to do so without hardship to their families.

Mecca is the place where Muhammad was born, received the religious light, and later converted many poor townsmen as well as the desert nomads.

This alternative is incorrect.

Go to page 172.

You selected 4: The giving of alms (charity, generosity, and hospitality) is a more important act required of all Moslems than are the other three mentioned above.

It is evident by your response that you have completely missed the point.

Even though Moslem traditions prescribe, specify and require their people to be charitable to the poor; generous to their neighbors and dependent; and hospitable to their guests, are these acts more important than the other three mentioned in the passage? If a person can afford to make the journey to Mecca and does not do so, he is failing to fulfill his religious obligations.

Go to page 172.

George Findlay, an American [illegible]rist, was flying across Saudi Arabia to the Red Seaport city of Jidda. As the plane decreased altitude about 30 miles east of Jidda, George looked out the starboard window and saw below him another fairly small city, but this one was teeming with what appeared to be hundreds of thousands of people all gathered together in the centre of the city. As he continued to watch, he noticed that there were many caravans approaching the city from all directions.

As the plane passed over, George pointed out the scene to the Arab passenger who was seated beside him, and asked him what was going on.

Bearing in mind what you have already encountered in the assimilator, what do you think was the most likely response of the Arab passenger?

1. That city below is Mecca, and all the thousands of people are Moslems coming to worship in the holy city. Go to page 180
2. As this is summer, the people are having their summer holidays and are flocking to the resort city below us. Go to page 182
3. It is a political convention and the people are all coming to vote and elect a new leader. Go to page 183
4. This is carnival time in Saudi Arabia, and all the people are coming to enjoy the festivities and watch the camel races. Go to page 184

You chose 1: That city below is Mecca, and all the thousands of people are Moslems coming to worship in the holy city.

Mecca is the city close to the main Red Seaport of Jidda. It is required of all Moslems that at least once in their lives they must make this pilgrimage and worship in the holy city. This is much more a religious requirement to the Moslem than a trip to the vatican would be to a Catholic or a visit in Jerusalem for a Christian. In these two cases the trip would be desirable, but by no means essential. A true Moslem, however, wherever he may live, and they are spread all over the world, must make at least one trip. It is a requirement of his religion.

Thus once a year the world's greatest traffic jam is created in, of all places, one of the least mechanized areas of the world, the plains of Arafat. People come in buses, cars, on camel, and tens of thousands on foot, trudging hundreds of miles across the desert, as over a million Moslems gather to pay honor to Allah.

This pilgrimage is the most important single act a Moslem will undertake in his entire life. Many Moslems make the trip several times, but ALL Moslems make it at least once.

Go to page 181.

For a short period in the summer, the city of Mecca becomes the single most crowded spot on the face of the earth. Numerous rituals are required at the various holy shrines, climaxed by the sunset call to prayer at which time a million voices proclaim to the Meccan sky "Allaahu Akbar" (God is greatest) and a million foreheads reverently touch the ground. The pilgrimage continues across the plains of Arafat to the town of Mina, 14 miles east. The rush season here lasts only three days. The rest of the time the village is virtually deserted but during the rush season, the few hotels receive $100.00 a night for a single bed in a four-bed room. Hundreds of thousands of people sleep in the streets, on little prayer rugs. Others camp in tents around the hillside surrounding Mina. For many, the pilgrimage continues another 300 miles north to Medina, Arabia's second holy city, where Mohammed spent the last ten years of his life. Incidentally, the Moslem calendar dates from the year of his flight from Mecca to Medina in 622 A.D.

Go to page 185

You chose 2: As this is summer, the people are having their summer holidays and are flocking to the resort city below us.

Wrong. Your answer is inconsistent with the given information.

In Arabia, people do not live the way we do in America, with our lives closely governed by the clock and our place of employment. Consequently, there is no real summer holiday season as we know it. It is also unlikely that hundreds of thousands of Arabs would flock to a city in the desert, some 30-40 miles from the sea. The logical areas for resorts would be either the seashore itself, although here it is oppressively humid, or, more likely, to the more temperate mountains. However, as we said, there is no summer holiday season in Arabia as we know it.

Go to page 178.

Your choice was 3: It is a political convention and the people are coming to vote and elect a new leader.

This is entirely incorrect. You did not think about your answer thoroughly.

This is incorrect as the government of Saudi Arabia is a monarchy. Has anything been said in the assimilator about politics or elections?

Go to page 178

You chose 4: This is carnival time in Saudi Arabia, and all the people are coming to enjoy the festivities and watch the camel races.

A very poor choice. Apparently you are not thinking about what you have read.

The gathering of the hundreds of thousands of people does ultimately end in a spirit of gaiety and celebration. However, what brings them together in the first place? They have a serious function to perform, which has been mentioned several times in past episodes.

Go to page 178.

In the last episode we met our American tourist, George Findlay, who was fascinated by the scene of the pilgrimage to Mecca that he had witnessed from the air. He immediately decided that he would like to see more of this, as it would be fascinating to tell his friends back home. Upon landing he bought several rolls of color film for his camera, hired a camel and set out for Mecca. He had not traveled more than 30 miles when he was surreptitiously stopped by an armed soldier and told he could go no further.

Why do you think the soldier stopped George from continuing his trip to Mecca?

1. The soldier was trying to get George to pay him a bribe before he could continue. /Go to page 187
2. The area was so crowded that no more pilgrims were allowed to enter the vicinity of the holy city. Go to page 188
3. The pilgrimage is restricted only to Moslems. No people of other religious beliefs are allowed to take part in the pilgrimage. Go to page 189
4. The soldier stopped George because he was carrying a camera and no one is allowed to take pictures in the vicinity of Mecca. Go to page 190

You chose 1: The soldier was trying to get George to pay him a bribe before he could continue.

Incorrect. You are wasting your time unless you pay more attention to the cues which are available.

Since a tremendous number of pilgrims make the trip each year and since the religious pilgrimage is of great importance to all Moslems, would large-scale bribery be permitted?

Go to page 185.

Your choice was 2: The area was so crowded that no more pilgrims were allowed to enter the vicinity of the holy city.

What happened? That was not a difficult choice.

Incorrect. As upwards of a million people visit the area at a time, what matters a few more? Many people are making the only trip they can afford in their lifetime to Mecca and are fulfilling a religious requirement. Therefore, would such restrictions be placed upon the pilgrims?

Go to page 188.

You chose 3: The pilgrimage is restricted only to Moslems. No people of other religious beliefs are allowed to take part in the pilgrimage.

This is correct. Indeed if our traveler had kept his eyes open he would have seen numerous signs along the way informing him in both English and Arabic, that he was approaching a restricted area and Moslems only were permitted.

Do you remember reading in past episodes of the secretiveness of the Arab? This attitude extends to his religion. His holy cities and religious shrines are sacred ground, and the rituals of religious observance should not be shared by outsiders or infidels. This is an attitude that is common among many primitive peoples, who equate religion with magic.

Another aspect of the pilgrimage that in part relates to the secretiveness is that of personal identity. All pilgrims are required to dress alike in two pieces of seamless white cloth, one wound around the waist, and the other draped over the left shoulder. Moslem religion proclaims that all believers are equal and this is one way of showing it. All pilgrims wear the same clothing from the lowliest servant to the King.

However, after the religious rites are over and the pilgrimage has wound its way to Mina, the people all dress in their own choice of clothing, which is usually extremely colorful, and an air of a carnival pervades.

Go to page 191 .

You chose 4: The soldier stopped George because he was carrying a camera, and no one is allowed to take pictures in the vicinity of Mecca.

No. You are not thinking.

Although it is a rare privilege to be granted permission to photograph any of the proceedings taking place in the holy cities, a privilege that has been granted to only a few on some form of official duty, another alternative is the correct one.

Go to page 185.

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SAUDI - ARABIC

Language and Culture Familiarization Course

ARAB CULTURAL ASSIMILATOR

BOOK 3

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The Defense Language Inst.

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Five male graduate students were sharing an apartment for the year while they were at an American university, and they rotated the various housekeeping chores. Frequently during the winter months, the "weekend meat special" at the local supermarkets was roast pork which that week's shopper usually bought to keep within the food budget. However, when the Arab student Suleyman, was the "shopper", he always bought chicken or fish, or the cheapest beef he could find unless lamb was on sale. Two of the student housemates were Germans and one Sunday in late March when pork was down to 29¢, they asked Suleyman (that week's shopper) why they weren't having roast pork and sauerkraut.

Which of the following answers do you think that Suleyman most likely gave to his questioners?

1. "The weather this week seemed spring-like and so I thought that lamb would taste good." Go to page 193.

2. "I was tired of the pork roast that you fellows always buy." Go to page 194.

3. "The sale pork was all gone when I went to the store on Friday." Go to page 195.

4. "The butcher at the supermarket likes me, so he sold this lamb to me for the same price as the pork." Go to page 196.

5. "You know that I don't eat pork. Certainly I'd never buy it." Go to page 197.

You chose 1: "The weather this week seemed spring-like and so I thought that lamb would taste hood."

Strange though it may seem to you at first thought, this response is the most in keeping with what the culture assimilator has already presented, and so it is the most likely response for Suleyman to make under the circumstandes.

The eating of "pigmeat" in any form is forbidden by the Moslem religion, and nearly all Arabs are Moslems. (His housemates should have been aware of this since the reported incident indicates that it is spring.) Besides, lamb is by far the most popular of all meats in the Middle East.

But 5 is not a typical way for a person of Suleyman's culture to express and defend his disagreement with others.

Go to page 198.

You chose 2: "I was tired of the pork roast that you fellows always buy."

Incorrect. You have failed to correctly evaluate the other alternatives.

Although people who are restricted in their food choices by a tight budget sometimes feel like this, in this situation, 2 is incorrect.

What is the tone and the content of the remark?

Go to page 191

You chose 3: "The sale pork was all gone when I went to the store Friday night."

This is a bad choice. Apparently you missed a key point.

Although the special sale items are sometimes all gone by the end of a day when shopping is heavy, this answer is incorrect.

Would the questioners have accepted the explanation as a sufficient one? Why needn't they have accepted it?

In view of the passage content, would Suleyman have sought the meat on sale? Can you think of any other reason that may not be stated?

Go to page 191.

You chose 4: "The butcher at the supermarket likes me, so he sold this lamb to me for the same price as the pork."

No. You are not thinking.

Although the explanation presented in 4 might happen in some places, would it happen in most supermarkets?

And, if it did happen, would Suleyman give his housemates an explanation phrased as this one is?

Go to page 191.

You chose 5: "You know that I don't eat p[redacted] certainly I'd never buy it."

No. Do not fall asleep on the job.

This choice is incorrect. Although Suleyman would be justified in making this statement, would he do so?

Doesn't violate what has been presented in earlier frames of this program? Think carefully of the situation, the people involved, and the remarks. Analyze the interactions among these factors, and then interpret their significances again. Be alert to the tone of remarks, as well as to their factual content.

Go to page 191 .

Abdul, an Arab political science student at the University of Beirut, was discussing what he had learned at college with his very religious Moslem grandfather. Abdul was arguing for the separation of church and state; he insisted that the task of religion was moral guidance, not power and rule.

He asked his grandfather whether Muhammad, the Prophet, exercised political power only because of the social circumstances of the day, which forced him to protect his followers. His grandfather explained that according to the Koran it was God, not the so-called "circumstances", that prescribed the Prophet's duty and made wordly rule an integral part of the duty. The grandfather added that the Koran stated that the all-powerful Allah (God) had ordained every man's life and that Allah had decreed everything that happened. Men, therefore, had no control over their own destinies.

The discussion with his grandfather made Abdul understand why religious and secular aspects of Moslem culture have been greatly intermingled.

Which of the following do you see as the main topic of information that is presented to you in this passage?

1. The respect that the young educated Arab man showed to his old and less educated relative. Go to page 200.
2. The traditional interpretation of the Koran concerning political affairs. Go to page 201.
3. Arabs are less religious than they used to be. Go to page 202.
4. Muhammad, the Prophet of Islam, was one of the world's greatest kings. Go to page 203.

You selected 1: The respect that the young educated Arab man showed to his old and less educated relative.

Wrong. Your answer is inconsistent with the given information.

Although the young college man was not rude or condescending to his old grandfather, does the passage indicate that Abdul's grandfather was less educated, as 1 states? Might the college boy have sought to talk with his grandfather about the topic of this paragraph mainly because he had special knowledge in this field?

Go to page 198.

You chose 2: The traditional interpretation of the Koran concerning political affairs.

Until very recently, the Koran has not been reinterpreted according to the changing of the Moslem's life pattern. The Moslems have used the Koran as their guiding book in all affairs including politics. Since the Prophet had both political and religious power, the Islamic religion and the government in the countries where it is practiced have been closely linked traditionally. Only recently has there been a change in this relationship, and this has not occurred to any extent in the Arab countries.

Go to page 204 .

You selected 3: Arabs are less religious than they used to be.

What happened. That was not a difficult choice.

The passage indicates that the young college man knew less about Islam religion than his grandfather did. But this conclusion was only the indirect implication of the comparison between religious knowledge of the two men. Is knowledge of religion's history proof of a person's religiousness?

Go to page 198 .

Your choice was 4: Muhammed, the Phrophet of Islam, was one of the world's greatest kings.

No, do not fall asleep on the job.

It is recorded that Muhammed was a successful leader of his followers, although he was not a king. Is the passage mainly about kings?

Go to page 198.

A very intelligent young Arab named Halim was selected by his townsmen to represent his village at an "institute" on new agricultural methods that the UN was sponsoring in his national capitol. By his penetrating, analytical questions, Halim made a very favorable impression on Dr. Sanford, the American professor who was conducting the sessions in crop management. So the last evening before the institute closed, Dr. Sanford asked Halim to join him for a drink in the bar of his hotel. Halim seemed flattered and pleased by the special attention, though he was not entirely at ease and he insisted upon drinking only lemonade during the rest of the evening in the bar. However, the final day of the institute, Halim was very quiet in class, and even when Dr. Sanford asked his opinion on a couple of problems, he said that he didn't know anything about the subject.

If you had been Dr. Sanford's interpreter you would have understood that Halim was probably:

1. depressed because the institute was ending and he would probably not see his friend, Dr. Sanford, again. Go to page 206.
2. really a "flash in the pan" performer, who had been exposed in private conversation with the professor. Go to page 207.
3. upset that a professor had "socialized" with a student while drinking in a bar. Go to page 208.
4. disappointed because Dr. Sanford had drunk quite heavily the night before. Go to page 209.
5. worrying about how he would report on the institute and all that he had learned when he returned to his village. Go to page 210.

You chose 1: Halim was depressed because the institute was ending and he would probably not see his friend, Dr. Sanford, again.

Wrong. Your answer is inconsistent with the given information.

When anyone faces the realization that he may not see a friend again, he is often somewhat saddened. And this is likely to be clearly shown in the Middle East by a "long face". However, do we ordinarily count professors among our "friends", even if we like them?

Go to page 204.

You chose 2: Halim was really a "flash in the pan" performer, who had been exposed in private conversation with the professor.

What happened. That was not a difficult choice.

Although Halim may be the kind of person described in 2, does the passage indicate this? What does his daily participation at the institute suggest?

Go to page 204.

You chose 3: Halim was upset that a professor had "socialized" with a student while drinking in a bar.

This alternative is incorrect. There is no evidence to suggest this conclusion.

This passage is more complex than the earlier ones. That is, Middle East attitudes toward status is not the only dimension included. What else is involved in this case? Do the circumstances here have some importance?

Go to page 204.

You chose 4. Halim was disappointed because Dr. Sanford had drunk quite heavily the night before.

The new idea here involves drinking. Although he likes Dr. Sanford Halim is distressed because of his drinking. A "good Moslem" is forbidden to drink what the Koran calls "the water of the grape", and as a villager, Halim is likely to view this as an undesireble practice for anyone--Moslem or not.

Although the passage may not indicate that Dr. sanford drank "heavily", in the light of the last sentence above, how would Halim regard any number of drinks above one?

Halim was probably uncomfortable at being in a bar and was there only because his professor had suggested it and he had not thought it appropriate to disagree.

Go to page 211.

You chose 5: Halim was worrying about how he would report on the institute and all that he had learned when he returned to his village.

That is entirely incorrect. You did not think about your answer thoroughly.

Does Halim doubt his ability to take back to his village the new information he learned?

Go to page 204.

Last summer Mrs. Becker, an American school teacher, went to an Arab country on a chartered tour. Mrs. Becker had an old Arab acquaintance who lived in a small town near Cairo. Mrs. Becker happened to have the address written in Arabic so she could not understand it. While she was looking for someone to read the address for her, she came across an old Arab woman who had just come out of her house. Mrs. Becker asked her for help. The Arab lady told her that she herself could not read nor write but her husband in the house could. So the old Arab woman took the American teacher into her house and asked the old man to read the address.

The old couple hospitably asked Mrs. Becker to rest there for a while. They had a very nice conversation. Mrs. Becker found out that the old Arab woman did not go to school as her husband had done, but that she stayed home and kept house. Her husband had attended a small religious school in that town. He could understand the written Koran and had a chance to work with the town's officials until he had retired recently.

If you were Mrs. Becker, what do you think was the aim or purpose of Arab education before and during the old man's adolescent time. Choose one of the following:

1. The purpose of the Arab education at that time was to prevent the young boys from getting unsystematic home education. Go to page 213.
2. The aim of Arab education at that time was for men to be able to read religious books (Koran). Go to page 214.
3. The aim of Arab education at that time was to train the men for government work as well as farming. Go to page 215.
4. The aim of Arab education at that time was to equip men with the ability to support their family. Go to page 216.
5. The aim of Arab education at that time was to make men more superior to women by having the ability to read and write. Go to page 217.

You selected 1: The purpose of the Arab education at that time was to prevent young boys from getting unsystematic home education.

This alternative is incorrect. There is no evidence to suggest this conclusion.

The Arab children had received most of their education from home even while they went to an outside school. Parents taught their children to conform to the ideal: well-mannered, modest, respectful of elders, helpful and obedient young men. Wasn't there some evidence which attested to the effectiveness of parental training? Most schools, moreover, from those in villages to the ones in the cities emphasized obedience and memorization.

The main purpose of education at that time had to do with what a man could do when he knew how to read and write. The purpose was suggested in the incident.

Go to page 211.

You chose 2: The aim of Arab education at that time was for men to be able to read religious books (Koran).

This purpose of Arab education was correct. The Arabs are a very religious people. Until recently the only place for education was in a religious school called a Kuttab where only young boys were allowed to attend. Girls were not allowed such excessive freedom of movement. Therefore, they stayed home and learned housekeeping.

The ultimate aim of this religious school was the ability to read and follow the Koran. The literate men were supposed to give moral advice to female relatives and illiterate friends.

At the present time the Arab is becoming somewhat more secular. Religion is increasingly relegated to a special place, to be honored but restricted. This is especially obvious in education, where the secular public school system is rapidly displacing the old Kuttab, even in the villages.

Go to page 218.

You selected 3: The aim of Arab education at that time was to train the men for government work as well as farming.

That is entirely incorrect. You did not think about your answer thoroughly.

At that time only the nobles or the richest families had and could exercise power in the government. Commoners such as this old man from the small town would not be encouraged to get an education for the purpose of being qualified to work with the government. However, the already educated farmers or commoners very often did not want to go back to doing whatever their fathers did (which was mostly agricultural work), and they would seek work with the government officials.

Even though the old man did work with the government officials, most of the literate men still had to go back to their farms.

There was another aim of education which the Arab at that time thought was most important.

Go to page 211.

Your choice was 4: The aim of Arab education at that time was to equip men with the ability to support their family.

It is evident by your response that you have completely missed the point.

In traditional agricultural societies men could still support their families even though they did not know how to read and write, particularly some people in the small towns and villages, whose occupations were farming or raising animals. These people were illiterate and they did not feel a need for education to be successful in their work.

Not until recently did they realize the advantages of education in agricultural work.

Go to page 211.

You chose 5: The aim of Arab education at that time was to make men more superior to women by having the ability to read and write.

A very poor choice. Apparently you are not thinking about what you have read.

The Arab society did not need education to make men more superior to women because the subordination of women was a part of their life pattern.

From childhood, boys were allowed to dominate all the women in a household, including the mother, sisters, grandmother, aunts and cousins.

The illiterate men, who were numerous at that time, were still superior to women.

Go to page 211.

Ned Lampson, an anthropology student, was assigned by his professor to read and analyze the divorce practices common in different cultures 50 years ago. In his study, Ned came across a case of a Moslem man who wanted to divorce his wife. The story was that Omar, a religious man, wanting to get rid of his third wife for some personal reasons, went to discuss the subject with his old acquaintance, Ahmet, who was an expert on the Moslem Law as presented in the Koran (the Moslem holy book). Ahmet told him that a Moslem man could divorce his wife simply by saying to her three times, in the presence of two witnesses, "I divorce you." Ahmet further explained that Omar might, however, contradict himself in the very process of divorcing his wife because the Koran also states that men are "a step above" women and that men must, therefore, protect the women who are weaker.

After having done a thorough analysis of this case which of the following reports do you think would be the most appropriate for Ned to give to his professor?

1. Until the last century, divorce was easily obtained by all Moslem people. Go to page 220.
2. The Moslem men did not think that any parts of the Koran dealt with secular affairs such as divorce. Go to page 221.
3. A frequent cause of divorce in Arab society was that men could not afford to support many wives. Go to page 222.
4. Traditionally, Moslem men interpreted the Koran in the way that would bring them the most advantage. Go to page 223.

You chose 1: Until the last century, divorce was easily obtained by all Moslem people.

Incorrect. You are wasting your time unless you pay more attention to the cues which are available.

The type of divorce practice mentioned in the incident was actually maintained in the Moslem society until recently. But is there an indication in the passage that all Moslem people could easily get a divorce? In other words, is the process reported to be the same for women as for men?

Go to page 218 .

You chose 2: The Moslem men did not think that any parts of the Koran dealt with secular affairs such as divorce.

A very poor answer. You are wrong.

The Moslem people believe that the Koran is a book that, by its own account, is an explanation of everything, and was revealed on a night when all things were made clear and nothing in life was overlooked. The Koranic laws are said to specify the ideal basic behavior for Moslems on all occasions.

Omar went to Ahmed because he wanted to get some clarification about divorce according to the Koran.

Go to page 218 .

Your choice was 3: A frequent cause of divorce in Arab society was that men could not afford to support many wives.

A very poor choice. Apparently you are not thinking about what you have read.

Many Arab men in ancient times had and could afford many wives. According to the Koran they could have up to four wives at the same time if they could support them all equally well. Shouldn't the ability to support wives be used to determine whether a man marries them, rather than whether he divorces them.

Go to page 218.

You selected 4: Traditionally, Moslem men interpreted the Koran in the way that would bring them the most advantage.

The passage is meant to show how the men traditionally interpreted what was included in and omitted from the Koran. As far as divorce was concerned, no specific limits were placed on the grounds for divorce action initiated by a man, and the process itself was relatively unformalized. The Koran mentions specifically only one condition under which a woman may seek a divorce (i.e., the concealed impotence of her husband), and decrees that even this charge must be judged in a religious court. Thus, men chose a very liberal interpretation for themselves and a very strict one for women, meeting their Koranic obligation as "protectors of the weaker sex" by the payment of alimony. Why did this difference in interpretation arise and persist so long?

Go to page 224.

Mahmud Zaideh, a traditional religious Arab man, quoted Koranic verses to demonstrate man's superiority over woman. At the same time, Hanna Salem, a progressive Moslem woman, argued that Islam, far from enforcing female subordination, actually raised the status of women from its pre-Islamic level. She asserted that Islam permitted women to retain their own name after marriage. Further, it did not introduce polygamy; on the contrary, it limited the number of wives for a man. Also, it stated a woman could follow any trade she pleased without the consent of her husband.

These two people are highly educated Arabs who know their Koran very well. If you were asked to make a comment on their argument, which of the following do you think would be most appropriate to the situation?

A. The two people were not arguing about the same subject because Mahmud was talking about man's superiority and Hanna was talking about marriage. Go to page 226.

B. The two people were using the same doctrinal basis to support their opposing stands. Go to page 227.

C. The two people's arguments were based on different parts of the Islamic doctrines; Mahmud referred to the ideas in the Old Testament while Hanna was referring to the beliefs in the New Testament. Go to page 228.

D. Using religious doctrines as a basis for arguing on the status of women is impractical at the present time because people are becoming less religious every day. Go to page 229.

You selected 1: The two people were not arguing about the same subject because Mahmud was talking about men's superiority and Hanna was talking about marriage.

Wrong. You must read more carefully and integrate this with what you learned before. Do not read in information which is not there and do not make unwarranted assumptions.

Doesn't the man's superiority mean women's inferiority, since marriage is a relationship between a man and a woman?

Go to page 224.

Your choice was 2: The two people were using the same doctrinal

This is correct. Mahmud and Hanna had the same part of the Koran in mind when they argued about the religious supports of the raising of the status of women. Mahmud was convinced that the Prophet, passing on Allah's desire, meant for men to be better than women in every sense of the word, therefore, making woman a weaker person whom man should protect. This line of thought, pushed a little further, results in such statements as: The equalization of women to men should not come about because it would give women more opportunity to do wrong and at the same time endanger women who don't know how to protect themselves.

Hanna was arguing that the Koran was a written proof that women should have equal status by the command of God. She also gave all the examples of how the Koran had already improved the status of women from the pre-Islamic practices.

This is an example of the flexibility of the Koran. As in the Bible, anyone who wishes to prove his point of view by quotations from the Bible is sure to be able to.

Go to page 230.

Your choice was 3: The two people's arguments were based on different parts of the Islamic doctrines; Mahmud referred to the ideas in the Old Testament while Hanna was referring to the beliefs in the New Testament.

What happened. That was not a difficult choice.

Were the passages the two people cited from different periods of time, one more ancient than the other? There is only one complete book of the Koran. The holy book was not divided into a pre-Prophet text, and the Prophet's preachings. Any ideas of Pre-Islamic beliefs were usually incorporated into the Koran itself such that the Islamic beliefs would not be too strange and require too many changes in the people's old beliefs.

Go to page 224.

You selected 4: Using religious doctrines as the basis for arguing on the status of women is impractical at the presnet time because less religious everyday.

No. Do not fall asleep on the job.

Even though there appears to be a secular drift from the Moslem's religious beliefs and practices, Islamic doctrines are still very much in the background of the Arab people's world. Their whole pattern of living is still specified, guided and derived from the teaching of Muhammad, the Prophet.

Any changes in the Arab people's institutions and ideology would have to be originated from changes in the interpretations of the religious restrictions such that the people would change their attitudes, beliefs and practices accordingly.

Go to page 224.

In a local radio program a man was describing the life of a traditional Arab woman in the village. She lived in the female compound- part of the house which was protected with high walls from any intruders. When she wanted to go to the market she would ask some other woman in the house to go with her. Before they left the house they would put on their veils because they would pass many strangers on the way to the market.

The description of the traditional Arab woman would best be characterized by which of the following?

1. A well-bred woman from a respectable Arab family who strictly followed the customs of her village. Go to page 232.
2. A widow whose husband just died and she was in a state of mourning. Go to page 233.
3. One of the young mistresses in a harem where strangers are prohibited to enter. Go to page 234.
4. A semi-insane woman who lived in a well-guarded compound with somebody to look after her. Go to page 235.

You selected 1: A well-bred woman from a respectable Arab family who strictly followed the customs of her village.

The radio described the customs that the traditional Arab women have to abide by. The Arab women have no objection in going through all these restrictions because they provide security and protect them from having frequent chances to do things that are socially unapproved. The Arab females have followed these customs for centuries because the restrictions prevent suspecion by the men and let the women live in peace.

Traditional Arab men did not trust women who were believed to be naturally full of weaknesses. Since the members of the family were held responsible for one another's conduct and for the punishment of those who do wrong, to minimize troubles the female members of the family might create, the male members and the society at large invented many restrictions on the females.

Go on to page 236

You chose 2: A widow whose husband just died and she was in a state of mourning.

Incorrect. You have failed to correctly evaluate the other alternatives.

A widow follows many more restrictions than in any other time of her life. An Arab widow has many rules to be closely followed as in the passage just described but she is even more restricted than the woman described over the radio.

Go to page 230.

You selected 3: One of the young mistresses in a harem where strangers are prohibited to enter.

Wrong. Your answer is inconsistent with the given information.

This may have been the case in ancient times when rich or noble Arab men had large harems full of mistresses. But the woman described in the radio was from a small traditional village where men usually have only one wife and up to the maximum of four when they can afford it.

Go to page 230.

You chose 4: A semi-insane woman who lived in a well-guarded compound with somebody to look after her.

Wrong. You must read more carefully and integrate this with what you learned before. Do not read in information which is not there and do not make unwarranted assumptions.

Although the restrictions placed on this woman may look much like those placed upon a mentally ill person, is this situation about a mentally ill person? Isn't there some greater significance to this episode?

Go to page 230.

Miss X and Mrs. Y are good friends and live in the same Arab village. Mrs. Y has been married for 2 years. Both of the women are only 18 years old. Mrs. Y often goes to visit her aunt in the nearby city. Her husband does not object to her going to the market alone. She usually goes from house to house visiting her friends.

Miss X, on the other hand, is an unmarried daughter of a prominent villager in that community. She has two older brothers who see to it that she has someone to accompany her when she goes visiting her friends. Her father has been trying to find a suitable marriage partner for her.

Miss X and Mrs. Y are obviously under different restrictions. What do you think was the factor which enabled Mrs. Y to be freer than Miss X?

1. Miss X and Mrs. Y are from different types of family. Miss X came from a traditional higher class family while Mrs. Y was from a liberal middle-class family. Go to page 238.
2. Married women such as Mrs. Y have more freedom in movement than single women such as Miss X in Arab society. Go to page 239.
3. Miss X's father and brothers believe that Miss X is a bad girl whom nobody wants to marry so they have to guard her well to preserve her reputation. Go to page 240.
4. The husband of Mrs. Y did not let his wife's father and brothers tell her what to do. Go to page 241.

You chose 1: Miss X and Mrs. Y are from different types of families. Miss X came from a traditional high-class family while Mrs. Y was from a liberal middle-class family.

Wrong. Your answer is inconsistent with the given information.

While high-class people may seem to have more strict moral codes than the middle class or lower class people, this is not necessarily the case. Middle class people stick more the prescribed customs than the other two classes. Another distinction between these two women is mentioned in the passage.

Go to page 236.

You chose 2: A married woman such as Mrs. Y has more freedom in movement than a single woman such as Miss X in Arab society.

The status of the two women (Miss X and Mrs. Y) in their society brought on these differences. Arab children and the aged are freest to act as they please with the least regard for conventions. Girls are much more restricted than boys as they reach adolescence and they do not gain in freedom until they are married and become mothers and managers of households. From traditional Arab literature, current cinema, and from discussion and observation, it appears that it is after marriage that the women express, indirectly, some resentment of group control. They use their small degree of freedom to adopt various subterfuges to acquire more freedom which single women cannot do.

Go on to page 242.

You chose 3: Miss X's father and brothers believe that Miss X is a bad girl whom nobody wants to marry so they have to guard her well to preserve her reputation.

This alternative is incorrect. There is no evidence to suggest this conclusion.

Since most of the traditional Arab men believed in women's weakness, and their tendency to do worng, didn't Mrs. Y's husband as well as Miss X's relatives have an equal inclincation to suspect the women in their protection? Does the fact that Miss X had not married show that she was bad? And, if she was bad, would guarding her afterward increase her chance of getting married?

Go to page 236.

You chose 4: The husband of Mrs. Y did not let his wife's father and brother tell her what to do.

No. Do not fall asleep on the job.

Think again about what you have learned about extended families, formality, deference to status and other traditional practices.

Go to page 236.

Robert Allen, a 32 year old businessman, in a medium-sized American city, enters his suburban home, after a day at the office. He notices a few of his children's toys and clothes scattered around the house. Upon calling to his wife, he learns that she is giving their young daughter a bath and having their son wash-up for dinner.

Robert proceeds to pick up the children's clothes and toys stacking them where they belong in the children's room. Then he goes to the refrigerator and helps himself to a cold can of beer, and relaxes in front of the T.V. set until dinner is ready.

What point is illustrated by the chain of events in this passage?

1. Most suburban American men cannot do their work at home; instead, they must commute to the city where they work. Go to page 244.
2. American men do not like to take care of their children, and so they leave the duties, such as washing and dressing the children, to their wives. Go to page 245.
3. The American male is not expected to--and does not--help his wife in the maintenance and running of their home. Go to page 246.
4. Beer and television are favorite American pleasures. Go to page 247.
5. American males will often help around the house, doing menial tasks, and serving themselves. Go to page 248.

Your choice was 1: Most suburban men connot do their work at home; instead they must commute to the city where they work.

No. Do not fall asleep on the job.

Although the statement is usually true, is it the most important factor brought out by the passage?

Go to page 242.

You chose 2: American men do not like to take care of their children, and so they leave the duties, such as washing and dressing the children, to their wives.

This is a bad choice. Apparently you missed a key point.

Although the wife was caring for the children in this instance, isn't it probably because she had already begun before the father came home? It is quite common for the American father to take an active part in the care and training of the children.

Go to page 242.

Your choice was 3: The American male is not expected to--and does not--help his wife in the maintenance and running of their home.

A very poor answer. You are wrong.

The father, returning from work, does often pick up the scattered toys in the house, and serve himself without prompting from his wife.

Go to page 242.

You chose 4: Beer and television are favorite American pleasures.

That is entirely incorrect. You did not think about your answer thoroughly.

While this may be so, is it the most important point made by the passage?

Go to page 242.

Your choice was 5: American males will often help around the house, doing menial tasks, and serving themselves.

The average daily episode illustrates that most American men do not feel that they are above performing certain menial tasks; e.g., picking up the kid's toys, when the wife is very busy. They do not expect to be waited on, whenever they want something. However, this is not the practice in all cultures, nor even in all the western societies.

Go to page 249.

A traditional Arab man walked slowly back home from work in the field. When he reached home, he saw that his wife was giving a bath to his youngest son and the older children were playing outside. He called to his wife to bring him a glass of water, which she did. After relaxing for a while, an old neighbor friend of his dropped in. They talked about their crops, while his wife started preparing the family evening meal. The children were called in by their mother to wash their hands and faces for dinner. When the wife had finished preparing supper, and the guest had departed, the family ate supper.

If you were to draw conclusion concerning the life in a traditional Arab family, you would say that:

1. The Arab wife in the farm village was too poor to hire a woman to help her with the house work. Go to page 251.
2. In the traditional Arab family, the husband did not have much to do in the house; his wife alone took care of her children. Go to page 252.
3. The Arab children had been "spoiled" by their parents and had become unmanageable. Go to page 253.
4. The traditional Arab husband was lazy and wanted to sit quietly and let his wife do everything by herself. Go to page 254.

You chose 1: The Arab wife in the farm village was too poor to hire some woman to help her with the housework.

No. You are not thinking.

Was the Arab wife unable to do all the work by herself? Her husband was happy, dinner was done in time and children were clean.

And, if she found that housework was too much for her, would she hire a strange woman to help her? Couldn't she get help from one of her female relatives who were in the same household or nearby?

Go to page 249.

You chose 2: In the traditional Arab family the husband did not have much to do in the house; his wife alone took care of her children.

The Arab mother is formally more subordinate to her husband than a mother or wife in the West, but she also wields considerable power through her almost sole responsibility in rearing the young children and in her functions as exclusive guardian of the household's finances. The division of functions between them is more precise and less often ignored. As in this case, the husband worked outside in the field and the wife stayed home to take care of their house.

Go to page 255.

You chose 3: The Arab children had been "spoiled" by their parents and had become unmanageable.

This is a bad choice. Apparently you missed a key point.

This is very often true in the Arab children, especially boys. But in this episode the children were playing outside, which does not indicate any misbehavior on the parts. Therefore, does their not coming to help their mother in the kitchen mean "being spoiled"? May it not be because they were not asked or trained to do so? And, when the children were called in before dinner, they behaved very orderly.

Go to page 249.

You chose 4: The traditional Arab husband was lazy and wanted to sit quietly and let his wife do everything for herself.

Wrong. Your answer is inconsistent with the given information.

Was the husband lazy? He went to work in the field every day and came back home in the late afternoon. Working in the field is a tiring job when you do not have a tractor, so he was entitled to rest for a while. Then he talked with his neighbor-friend about the crops which might be profitable to his own farm as well.

Go to page 249.

According to a study done on university students in Arab countries, it was found that from 1952 to 1956 the proportion of female Arab students who mentioned marriage among their three greatest wishes declined from 57% to 41%. Concerning the idea of a woman's working after marriage, 62% of female Arab students questioned approved of the idea, while only 25% of the Arab men did so.

If a relationship exists between female students' expressed wishes to get married and the social approval of a woman's working after marriage, how would you best interpret the results reported in the passage?

1. The college educated Arab females saw that getting married would prevent them from working outside the home because most of their husbands would not let them.

Go to page 257.

2. The female Arab students preferred working to marriage.

Go to page 258.

3. The highly educated Arab females saw marriage as less important than their older sisters did; and more of the educated women than the men, approved of married women working.

Go to page 259.

4. Most of the Arab men did not want married women to work because there would be fewer job opportunities left for the men.

Go to page 260.

You chose 1: The college educated Arab females saw that getting married would prevent them from working outside the home because most of their husbands would not let them.

That is entirely incorrect. You did not think about your answer thoroughly.

Does the data of the study indicate that the Arab females knew when they answered the questions that most of the Arab males would disapprove of married women working?

Go to page 255.

You chose 2: The female Arab students preferred working to marriage.

A very poor answer. You are wrong.

Answer 2 implies that highly educated Arab women want to work when they finished college, perhaps to earn money, or in order not to let their knowledge go to waste. However, do the data indicate that educated women made a comparison between the desire to get married and working.

Go to page 255

You chose 3: Highly educated Arab females saw marriage as less important than their older sisters did; and more of educated women, than the men, approved of married women working.

The female students asked at a later date expressed less of a wish to get married than those questioned earlier. This may be because the educated Arab women had changed their attitudes and beliefs faster than the educated Arab men. The women may realize that they hold more conflicting ideas with the men, and marriage for them might not bring them the most happiness.

The conflicting idea here is shown in the finding that fewer educated men than women approved of the idea of a woman working after marriage. Educated Arab men expressed beliefs closer to the traditional ideas and practices than the educated Arab women did.

Go to page 261.

Your choice was 4: Most of the Arab men did not want married women to work because there would be fewer job opportunities left for the men.

A very poor choice. Apparently you are not thinking about what you have read.

Does the data indicate that this idea about women's working is held by the college men? The men's concern about the decrease in job opportunities may occur in the future, but at the present time human forces are still in high demand in the Arab countries.

Go to page 255.

Two older Arab men were talking about their family. Hassim told Abdul that even though his wife could not read and write and still wore a veil, he would like his daughter to get an education. They both felt that education for girls would bring advantage to her family. Hassim, however, mentioned that an educated wife would be a problem to her husband, and he hoped that the young men would know how to deal with their educated wives.

There seemed to be some conflicting ideas expressed in this conversation. How do you think the older Arab men expressed their attitude toward education for women? Choose one of the following:

1. The attitude of Arab men towards this was ambivalent. Education for women was seen as a mixed blessing that would bring both good and bad changes to the Arab women. Go to page 263
2. The Arab men were not satisfied with their wives' illiteracy; therefore, they wanted to educate their daughters. Go to page 264
3. The older Arab men agreed that education was the best thing that ever happened to women. Go to page 265
4. The Arab men were opposed to the idea of education for young girls and they were trying to stop it. Go to page 266

Your choice was 1: The attitude of Arab men towards this was ambivalent. Education for women was seen as a mixed blessing that would bring both good and bad changes to the Arab women.

The attitude of Arab men towards all the changes happening to women is ambivalent. Most Arab men were believed to be very sentimental about their mothers, whose subjection and seclusion they resent. This attitude is favorable for the emancipation of succeeding generations of women, but the conditions of family life and the values implanted by it and the society at large dispose men toward keeping their own wives in traditional subordination to themselves and in relative seclusion as well. When it comes to their daughters, however, they are more easily convinced of the advantages of female emancipation and independence, especially from their husbands.

The men also believe that education of women will equalize the sexes, thus "defeminize" the women. Educated women will enter the "men's world" and compete with them in all aspects of social life. But the men also see that emancipation of women will lead to the fulfillment of the desire for national strength.

These are truly conflicting ideas that the Arab men have. They can see both good and bad effects of education in their women.

Go to page 267.

You chose 2: The Arab men were not satisfied with their wifes' illiteracy; therefore, they wanted to educate their daughters.

This is a bad choice. Apparently you missed a key point.

Incorrect. Would the men be dissatisfied with their wives' illiteracy? As far as the Arab husbands are concerned the wives' education has little effect on their family lives, and they have had illiterate wives for centuries. Also, they are aware of the repressive character of the traditional family life for women, but the conditions of family life and the value implanted by it and the society at large dispose men toward keeping their wives in the traditional way.

Go to page 261

You chose 3: The old Arab men agreed that education was the best thing that ever happened to women.

That is entirely incorrect. You did not think about your answer thoroughly.

Incorrect. Although they can see that the education of women will insure national strength, the Arab men are less sure of the effects of education on the characteristics and roles of the women.

Putting yourself into the place of an Arab man, how you would react to the idea of education for women?

Go to page 261.

Your choice was 4: The Arab men were opposed to the idea of education for young girls and they were trying to stop it.

That is entirely incorrect. You did not think about your answer thoroughly.

Incorrect. Many of the Arab men believe that education of the women will equalize the sexes, thus "defeminize" the women. Educated women will enter the "men's world" and compete with them. At the same time they are wise enough to see other effects of education and therefore will not try to stop the process.

Go to page 261.

One evening Ali and his two adult sons were talking about a newly established industry in the nearby city. They all agreed that the industry would bring a lot of good changes to the city and the surrounding villages including the one they lived in. They also heard that many workers would be employed. Their conversation somehow interested the eighteen year old daughter who was busily doing her homework in the next room. The daughter came and listened at the door to the discussion. Later she told her father that with her good grades in high school, she thought she could get a job in the new industry after she graduated. Her father and brothers were upset with her idea of working and staying away from home.

If you had heard that the daughter had decided to do what her father and brothers would not approve, you would characterize her as which of the following?

1. A strong-willed girl who wants more freedom which she knows she will not get at home in her own village.

Go to page 269.

2. A curious young girl who would like to see more of the world besides the village where she has been born and raised, despite the reaction of her family.

Go to page 270.

3. A typical daughter of a prominent Arab villager who has been spoiled by her parents and has become a problem child.

Go to page 271.

4. A typical educated girl who is the product of the transitional period in the Arab countries.

Go to page 272.

You chose 1: A strong-willed girl who wants more freedom which she knows she will not get at home in her own village.

No. You are not thinking.

Was the girl strong-willed? She was polite and asked her father about working in the industry. Also, did she want more freedom--she was attending high school, which is more than most Arab girls in villages are allowed to do.

Go to page 267.

You chose 2: A curious young girl who would like to see more of the world besides the village where she has been born and raised.

This is a bad choice. Apparently you missed a key point.

While the amount of education she is receiving may make the daughter curious about the world around her, is this the same as going to a nearby town and working? Her motivations for going are not explained but, in view of the role of women in Arab culture, would curiosity be the most significant reason she desires to work outside her own village?

Go to page 267.

You chose 3: A typical daughter of a prominent Arab villager who has been "spoiled" by her parents and has become a problem child.

Wrong. Your answer is inconsistent with the given information. The daughter has done well at school and seems diligent in her studying. Her father and brothers listened to what she had to say even though they disagreed to her ideas. It seems more likely that she knew what she wanted and what was best for her in light of her education. So far she has not done anything that would bring trouble and shame to her family. She also listened to her elders and behaved appropriately toward them.

Go to page 267.

You selected 4: A typical educated girl who is the product of the transitional period in the Arab countries.

The effect of education is to give Arab girls a wider perspective and to create desires which traditional seclusion cannot satisfy. With increased education the Arab women want and receive more freedom. Formal public education for girls has become much more common not only in the cities but in villages as well. The increasing formal education for girls leads to the growing desire and opportunities for women to follow careers in commerce, industry, and the professions. However, education and more freedom for women is still a very slow process and is meeting resistance every step of the way. It is not easy to break down old patterns especially if they involve family life. This is supported by the important fact that the daughter's father and brothers were upset at the idea of her going to work.

Go to page 273 .

During his visit to the United States, a thirty-year-old Arab tourist had interested an American sociology student when the Arab told him that his mother was married before the age of 15. He also said that his wife, who has a college education, had worked in the government office before she got married. In answering the student's questions about his own marriage, the Arab Tourist said that he was married at the age of 27, when his wife had been 23. They have lived happily together for two years.

If you were to make a conclusion about the wife of this Arab tourist, how would you characterize her?

1. As a rather well-educated Arab woman who has already adapted herself to the changing of Arab society.

Go to page 275.

2. As a rich and spoiled Arab woman who thought that early marriage would bring early responsibilities.

Go to page 276.

3. As an Arab wife who had to work to help support her family.

Go to page 277.

4. As an Arab woman who had to "kill time" by working because her husband was rarely at home with her.

Go to page 278.

You chose 1: As a rather well-educated Arab woman who had already adapted herself to the changing of the Arab society.

There are many changes going on in the Arab societies, such as the increase in education for women. This development, and the increase in formal education for both boys and girls, as well as the growing opportunities for women to follow careers in commerce, industry and the professions, are all factors in postponing the age of a first marriage.

The rising status of women and their emergence into the world of business affairs is one of the most powerful forces for change, not only in the Arab family, but in Arab society in general. If these forces already set in motion are permitted to work out their potentialities; or as is likely, even to become more pronounced, there is no doubt that women's aspirations, demands, and success will transform Arab society profoundly and permanently.

Go to page 279.

You selected 2: As a rich and spoiled Arab woman who thought that early marriage would bring early responsibilities.

That is entirely incorrect. You did not think about your answer thoroughly.

This Arab woman did get married at the age of 23, while the women of her country in the older generations usually got married much earlier. However, since she had received a higher level of education, wouldn't this be the cause for her postponing marriage a few years? Isn't the college-age marriage a relatively recent trend even in the United States?

Her husband was probably not poor since he is a tourist, but does the passage indicate that she is a spoiled woman who dreads early responsibilities? Didn't she assume responsibilities that not all Arab women do by working immediately after she graduated from college?

Go to page 273.

You selected 3: As an Arab wife who had to work to help support her family.

A very poor answer. You are wrong.

Since the husband was a tourist who came to visit the United States, wouldn't their family have an income above average for them to make the trip mentioned in the passage? Therefore, would the wife have had to work in order to help support her family? Also, she was working even before she got married.

Go to page 273

You selected 4: As an Arab woman who had to "kill time" by working because her husband was rarely at home with her.

A very poor choice. Apparently you are not thinking about what you have read.

This choice is incorrect since she had begun working before she was married.

In addition, wouldn't most Arab women regard working at a job outside the home as an appropriate or attractive way to "kill time"?

Go to page 273.

AN 0005 S

SAUDI-ARABIC

Language and Culture
Familiarization Course

U S DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
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ARAB CULTURAL ASSIMILATOR

BOOK 4

(Originally Developed and Produced by
the University of Illinois 1966)

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This is an essay written in school by a ten year old Arab boy about his family:

My grandmother and aunts help my mother take care of me and my younger brothers and sisters. When I go back home from school, I can play with my cousins who are older than I am. My grandfather is the owner of the farm and house. My grandmother is old, but she is very kind. Some of my young uncles are not married yet. I like my family because there are many people with different ages.

This is a simple but clear description of the type of Arab family in an agricultural area. Role and relationships of people in the family are specified. Which one of the following statements best characterizes this large family.

A. The father of the boy is the head of the family in which he has to support many dependents both old and young.

Go to page 289.

B. This is the family gathering for some religious ceremony which is in the tradition of the Arab people.

Go to page 290.

C. The housewife cannot take care of her five children by herself so the family asks the grandmother and unmarried aunt to come and stay with them.

Go to page 291.

D. This is the typical extended family of the Arabs in the farming village where the grandfather of the boy is head of the house.

Go to page 292.

You selected A: The father of the boy is the head of the family in which he has to support many dependents both old and young.

This type of family may be found in a more materially advanced Arab city where the younger men work to support their retired older relatives. This certainly is not the family pattern in this farm village. The type of family you selected has put the grandparents and other young unmarried siblings under the care of the father of the boy. This is not the case as it has been reported in the story.

Reread the passage carefully and make another choice.

You chose B: This is the family gathering for some religious ceremony which is in the tradition of the Arab people.

It may seem logical to us Americans that only at Christmas time, the grandparents will be able to meet their children and their multiplying grandchildren. This is not the case for Arab villagers. The Arab villagers usually find their spouses in the same or nearby villages, therefore, they do not need any religious incentives to bring them together.

This answer is a typical one for Americans but an incorrect interpretation of Arab culture.

Reread the passage more carefully and select a better choice.

You chose C: The housewife cannot take care of her five children by herself so the family asks the grandmother and unmarried aunts to come stay with them.

This is also a rather unlikely reasoning for having a big family. When you read closely you will see that the mother of the boy had not once complained about her hardship in child-raising. It may be because she always has help from other female relatives since her first child was born. Also there are some other couples with children staying with the family. The evidence in the story does not support your answer.

Reread the passage and try to derive the answer more logically.

You chose D: This is the typical extended family of the Arabs in the farming village where the grandfather of the boy is head of the house.

This is most correct. In the farm village a married Arab man can own no land while his father lives, so he remains part of his father's household. The grandfather remains the leader of his family even though his children are grown up and have their own family. The brothers work together on the land of their father until he dies. Then the land may remain united or divided according to the siblings agreement.

The Arab woman will leave her family only to enter her husband's. When her husband dies the widow transfers her land to her brother or lets him till it; she then goes to live with him and his family.

Go on to the next passage.

You have recently learned of the increasing role of education in the Arab countries and how it is making its effect on the position of women particularly, but is also affecting all of society. You are also probably aware that industrialization is increasing in the Arab countries.

Now we have just presented you with a picture of the typical traditional Arab extended family.

Taking all these factors into account, which of the alternatives listed do you think best describes the family situation in Arabia today and in years to come?

A. Traditional patterns of living are so infused into the personality of the Arabs that there is little chance for change in their family structure now or in the near future. Go to page 295.

B. The traditional extended family pattern is gradually breaking down in the larger cities but remains relatively unchanged in the smaller villages and farms. Go to page 296.

C. The traditional extended family pattern is breaking down in all Arab society today, and will probably increase in the future. Go to page 297.

D. There is a temporary disruption in the traditional family pattern but when the factors of change stabilize then family structure will revert to the traditional extended pattern. Go to page 298.

You chose A: Traditional patterns of living are so infused into the personality of the Arabs that there is little chance for change in their family structure now or in the near future.

A little thought should convince you that this alternative could hardly be the correct one. Change is inherent in society wherever there is a positive emphasis on education and increasing industrialization. Even if this factor was not clear to you, the very fact that we have pointed out in previous episodes that a very great change has taken place, notably in the role of women, should show you that these personality patterns are not infused so deeply as to prohibit change.

Think the matter over carefully and make another choice.

Your choice was B: The traditional extended family pattern is gradually breaking down in the larger cities but remains relatively unchanged in the smaller villages and farms.

Such a choice as this may on first glance appear to be the most logical, and the safest. However, give the matter a little more thought. Increasing industrialization requires an increasingly large employee pool. These people must come from somewhere. They were not living in the larger cities doing nothing all the time before the industrialization process started. Where would this manpower come from? Would this influence the way of life elsewhere than in the large cities? Think again of the increase in education, for both men and women. Would there not also be an effect felt throughout the land? Education is not restricted only to those already present in the larger cities.

Now you should be able to readily see the correct alternative. Make another choice.

You chose C: The traditional extended family pattern is breaking down in all Arab society today, and will probably increase in the future.

Change in living patterns such as those that are brought about by the forces mentioned cannot help but be felt throughout all society. For centuries, the extended family pattern described earlier has served the Arab society adequately. Now, however, new demands are being imposed.

First there is the requirement of industry for a large labor pool. This is coming mainly from the small farms and villages, as the younger sons realize that there is far more wealth to be gained in industry than in tilling the soil, particularly as increasing population and industrial growth causes increased fragmentation of land holdings.

Then again rapidly increasing communication facilities has reduced the isolation and broadened the scope of the younger farm boys. They have become increasingly aware of the lure of the larger cities, and the relative wealth to be found there.

Increased industrialization causes increases in government agencies, some of which are taking over many of the functions previously claimed by the large extended family. The extended family places many demands upon the members but is losing its ability to do things for the family members. It can no longer provide economic security or protection for its members. Hence its influence is gradually dwindling.

This effect is also seen in the cities where the state is taking over more and more of the functions of the extended family such as education and the regulation of marriage. The effect of this disruption cannot help but be felt throughout the entire country and life as it was known can never revert to the old ways.

You chose D: There is a temporary disruption in the family pattern but when the factors of change stabilize then family structure will revert to the traditional extended pattern.

The major argument against this alternative is that it has never happened in the past. The opposite has always been true. The traditional way of life never changed until recently because there was no reason for it to do so. However, now that a sweeping reorganization is taking place it hardly seems possible that the old traditional ways can ever return.

Social organization and customs evolve over the years in such a manner to fulfill the needs of society. As these needs change, so must the social organization change. The breakdown of the traditional extended family is a result of the changes that are taking place, which require a reorganization. The only possible way in which the organization would revert to the traditional pattern is if the factors producing change were to be removed. This hardly seems likely.

Think the situation over carefully and make another choice.

Frank Johnson was touring through Egypt on his vacation. One of the behaviors of the Arabs that he noticed wherever he went was the apparent tremendous courtesy of the people. Even when Arab met Arab the greeting would go on for what seemed an inordinate length of time by Western standards. A typical greeting between two Arabs ran something like this:

"Peace be with you!"

"And with you peace and the blessings of Allah!"

"Morning of goodness!"

"Morning of light!"

"May Allah grant you life!"

"My wealth, my family, be yours!"

Frank noticed that such greetings were the case even between friends of long standing, and not just accorded to casual acquaintances.

How would you most adequately explain to Frank Johnson the purpose served by this formal style of greeting?

A. Arabs are rather insecure people psychologically, and this style of greeting helps build up their feelings of inadequacy.

Go to page 301.

B. The Arab people are naturally friendly and open and like to show it.

Go to page 302.

C. This method of greeting really demonstrates the Arab's reliance on formality and tendency toward secrecy.

Go to page 303.

D. The greeting is a form of friendly rivalry, a sort of game the Arabs play trying to outdo each other.

Go to page 304.

You chose A: Arabs are rather insecure people psychologically, and this style of greeting helps build up their feelings of inadequacy.

This is hardly likely. A people who have braved the worst ravages the desert has to offer and have carved out a functional civilization for themselves in one of the most demanding regions of the world, should hardly feel inadequate. Insignificant perhaps when faced with the tremendous rigours of desert life, much as a sailor might feel when his ship is caught in the teeth of a gale, but not inadequate.

There is also little evidence to suggest that the people are psychologically insecure, even if it were possible to brand an entire society with the same psychological maladjustment.

Think back on all you have learned thus far. You should by now be getting a workable image of the typical Arab way of thought. Make another choice.

You chose B: The Arab people are naturally friendly and open and like to show it.

You may have this image of the Arab, but it is only partly right. It is true that they are extremely polite and hospitable but do you really think that there is no deeper underlying reason for this characteristic? Remember what has been said in past episodes, particularly with regard to hospitality and desert justice.

Reread the episode and make another choice.

Your choice was C: This method of greeting really demonstrates the Arab's reliance on formality and tendency toward secrecy.

If this was your first choice you are making good progress. While the extended greeting appears on the surface to indicate extreme friendliness and politeness, there is more to it than this. As we saw earlier, the unsure and insecure environment in which the Arab nomads lived resulted in their endeavour to formally structure as much of their world as was possible. The use of such ready-made phrases in greeting was one means of encouraging the treatment of every situation in a traditional, familiar manner.

The use of such structured greetings also helps to avoid a show of hostility which is looked upon with disfavor by Moslems. Such mannerisms help to keep affairs within the bounds of the known and predictable, while allowing the Arab to retreat within his shell of secrecy. Then again, the use of formalized greetings on the surface helps to eliminate the possible overt demonstration of class differences -- a discrimination which is forbidden by the Koran which stresses equality, at least in religion.

The Arab culture values overt politeness and ceremonial forms not so much for their intrinsic value, but rather for providing them with an impersonal means by which to disagree, oppose, and criticize.

Go on to the next passage.

Your choice was D: The greeting is a form of friendly rivalry; a sort of game Arabs play trying to outdo each other.

On the surface it is possible to obtain this impression but as nothing like this has been referred to in the past in the assimilator, there is really no reason for you to make this choice other than that you are attempting to interpret a custom of another culture in terms of your own culture. By now you should have realized the folly in this procedure. In the American culture we can easily conceive of two people greeting each other this way as a form of joke or friendly rivalry, but the custom has much greater significance to the Arab.

Think back on what you have learned about Arab temperament and personality and make a more adequate choice.

An American professor was 20 minutes late for an appointment that he had made with two of his graduate students. The students were looking at their watches when the professor finally came into the room. The professor said, "I am terribly sorry I am late." The two graduate students jokingly replied, "Better late than never." The professor laughed and after a few more informal exchanges of conversation the group enthusiastically got down to the business that the appointment had been scheduled for.

Judging from the behavior exhibited in this incident which one of the following do you see as the most accurate description of what that behavior mainly signifies?

A. The students do not have the proper respect for their professor. Go to page 307.

B. No Americans like to be kept waiting 20 minutes for an appointment, regardless of what the status of the person who is late may be. Go to page 308.

C. The professor is asserting his status and authority over the students by making them wait until it is convenient for him to meet with them. Go to page 309.

D. The professor felt that the students were impertinent in their manners and remarks. Go to page 310.

E. The students were flattered to have a special appointment with their professor. Go to page 311.

Your choice was A: They do not have the proper respect for their professor.

This choice is incorrect. Think about what happened in the incident and what your experience has been as an American student. What is the most common student attitude toward professors when this sort of incident occurs? Do you think it would be the same for graduate students? Is there anything in the incident that clearly shows that these graduate students do not have a proper degree of respect for the professor? Is it the action or the man that is important in this situation?

If you have read carefully you should not only have answers for these questions, but evidence to support your answers as well.

Read the passage again - and alertly. Then choose another description.

You chose B: No Americans like to be kept waiting 20 minutes for an appointment, regardless of what the status of the person who is late may be.

Right you are! There are times when everyone has to wait even if he has an appointment, but no Americans like it. Otherwise why would they arrange so many of their activities by appointments? If one has a busy day tightly scheduled, it does not make much difference what the status may be of the person who is late. The whole of the remaining schedule is likely to be disrupted, and hence, the day's tasks may not be accomplished. Some people call this expectation of punctuality a manifestation of democracy; others term it a manifestation of rigidity and strict adherence to "the schedule." Do you think that all of the people in this incident would agree on one of these terms?

Go on to the next passage.

Your choice was C: The professor is asserting his authority over the students by making them wait until it is convenient for him to meet with them.

This is an inappropriate analysis of the situation. If you had read the passage carefully you would have noticed that the professor's actions and remarks in the situation were not ones which provide support for this description of what his behavior signifies.

Please reread the passage and make another choice.

Your choice was D: The professor thought the graduate students were impertinent in their manners and remarks.

This is not the correct answer. If you read the passage carefully you should have noted that the professor's reaction to the remarks on his tardiness was not indicative of what your answer describes. Please think about this situation and the implication of the actions and the remarks of everyone involved - and where it occurred.

Reread the passage and make another choice.

You chose E: The students were flattered to have a special appointment with their professor.

You have chosen poorly this time. Certainly a student can be flattered if a professor sets a special appointment with him for some "good" reason. But not all special appointments are for reasons that a student might find flattering. In this incident there is no mention that it is a "special" appointment; nor is there any evidence of how the students felt about having the appointment; nor who sought the appointment.

You need to read what is actually in the passage. Then choose more carefully.

One day an Arab administrator of middle rank kept two of his assistants waiting about an hour for an appointment. The assistants, although they were very angry, did not show it while they waited or after the man finally arrived. When the administrator walked in at last, he acted as if he were not late. He made no apology or explanation. After he was settled in his office, he called his assistants in and they all began working on the business for which the administrator had set the meeting.

If you had happened to observe the incident exactly as it is reported in this passage, which one of the following would you say describes the chief significance of the behavior of the people involved?

A. The Arab assistants were extremely skillful at concealing their true feelings.

To to page 314.

B. The Arab administrator obviously was unaware of the fact that he was an hour late for the appointment.

Go to page 315.

C. In Arab countries, subordinates are required to be polite to their superiors, no matter what happens, nor what their rank may be.

Go to page 316.

D. The Arab assistants had evidently made a mistake about the time of their appointment, and so they had arrived an hour too early.

Go to page 317.

E. Clearly, since no one commented on it the behavior indicated nothing of any unusual significance to any of the Arabs.

To to page 319.

You chose A: The Arab assistants were extremely skillful at concealing their true feelings.

If you had been an acute observer - or an alert reader - you would never have made this incorrect choice. If the assistants were extremely skillful at concealing their true feelings, you would not have guessed that you weren't seeing their true feelings. If you'd read the question carefully, you'd know that the reference to the chief significance of the behavior of "the people involved" does not limit it to the assistants.

The statement is probably true as it stands, but it does not meet the stipulations of the question nearly so well as another alternative does.

Read the passage carefully again. Do the same for the remaining alternatives, and then make another choice.

You selected B: The Arab administrator obviously was unaware of the fact that he was an hour late for the appointment.

This choice indicates careless reading or a refusal to accept the information provided. B is not a good choice.

True, the administrator acted as if he were unaware of his tardiness. But if you had observed the hour's wait, don't you think you'd suspect that maybe he was acting?

If you had simply read the passage more alertly, you'd not have chosen B.

Try reading the passage alertly now and select a different alternative.

You chose C: In Arab countries, subordinates are required to be polite to their superiors, no matter what happens, nor what their rank may be.

You've done a good job of picking out the chief significance of the behavior in this incident. This is the most appropriate response.

To some extent this "deference to the boss" may be observed almost anywhere in the world; but you are far more likely to find it carried to the extremes described in this passage in the Middle East than in the United States.

There were certainly plenty of clues to make certain that you'd select C: the assistants' concealed feelings, the administrator's failure to apologize, the fact that no one referred to the tardiness, and the subsequent keeping of the appointment which the administrator had set. Before you made your choice you should have noted all of these as supporting the choice.

Go on to the next page.

C - Continued

Think back. Did you use them all? If you missed any, you were lucky. But next time try to find all of the clues in the passage.

And don't forget that what you've already learned from earlier sections of the culture assimilator can help you. What did you learn about respect for older persons in Arab countries? And about the attitude of students toward an American professor?

If you are really studying and thinking analytically, you should be beginning to make discriminations about cultural differences on an increasingly finer level. Keep up the good work.

Go to the next passage.

You picked D: The Arab assistants had evidently made a mistake about the time of their appointment, and so they had arrived an hour too early.

Don't you think that if this had been the case they would have explained their long presence in the office to someone - even if the administrator did not, as an official of "middle rank," rate a private secretary?

But more important, the passage tells you directly what the situation was. And what is stated is in direct contradiction to what you have selected. Please read more carefully - and then remember what you have read. D is a completely wrong choice.

Read the passage once more and make another selection.

You chose E: Clearly, since no one commented on it, the behavior indicated nothing of any unusual significance to any of the Arabs.

In a certain sense you are right. The behavior reported in the passage is not nearly so significant for Arabs in this relationship as it might be to you. But, why do you suppose the passage included the information that nothing was said about the tardiness? And why do you think it mentioned that the assistants were "very angry" but "did not show it"? As a matter of fact, if the behavior in this incident does not have any "unusual significance" for the Arabs, why do you suppose it was included in this program - for you? Remember what you read about the purpose of the culture assimilator?

Your having chosen E is not too bad - as errors go - but it does indicate that you're not getting the whole story. There is a more significant level of meaning for the behavior you have just read about.

Read the passage again, and then choose the most appropriate and significant level.

An American expert-advisor working in a Middle East country was, shortly after his arrival there, asked a question about a certain aspect of his work. He told the trainee who had asked the question that he did not know the answer, even though it related to his area of specialization.

When the questioner had left the office, the native interpreter for the expert explained to him that his answer had not been appropriate to his position. He informed the expert that he should never admit to his subordinates that there was anything that he did not know about his work.

If you had been the American expert-advisor which of the following would you most probably think about the matter and about what your interpreter had told you?

A. The trainee was clearly trying to "put you on the spot" by his question because he resents having a foreigner tell his people what to do. Go to page 322

B. Your interpreter is too forward and you had better seek a replacement for him. Go to page 323

C. Obviously the way to succeed in the job is to specialize in "snowing" the staff and the trainee. Go to page 324

D. In your opinion, where experts or authorities in a field are concerned, these people have rather child-like and naive expectations. Go to page 325

E. Your interpreter had been embarrassed by the matter and he was probably now trying to, in turn, embarrass you. Go to page 326

You chose A: The trainee was clearly trying to "put you on the spot" by his question because he resents having a foreigner tell his people what to do.

This kind of impression may occasionally be justified, since some people do delight in this kind of behavior and they practice it whenever they feel themselves in an unacceptable position of inferiority. But did your interpreter indicate that the trainee was this kind of person? Or was his advice meant for more general application?

Choosing A, which is incorrect, in view of the circumstances, indicates that you are not relating what you learn in one situation to what you encounter in another situation, even though there are crucial elements common to both.

[illegible] the passage thoughtfully and make another choice.

You chose B: Your interpreter is too forward and you had better seek a replacement for him.

Alas for you and your probable success if this is how you see the matter! This is a poor choice indeed. If you were applying what you have learned earlier from the culture assimilator, you should not have gotten the impression expressed in B. Remember the point of the lesson that you just completed. Does B fit in with that and the previous lessons? If you think it doesn't, why do you suppose that the interpreter gave you the advice that he did?

In view of the material already presented, what do you suppose prompted your interpreter to speak to you as he did? Should you reconsider before you decide to replace him?

Read the passage again and then make a better choice.

You chose C: Obviously the way to succeed in the job is to specialize in "snowing" the staff and the trainees.

Did you get to be an expert-advisor by using this method? Some do, admittedly, but they seldom last very long on the job. Your choice is not correct - either for succeeding on the job or for succeeding in this program.

Remember what you have already studied about the attitudes and behavior of the Middle Easterners, and consider what your position is in this situation. Do you think that "snowing" is quite the term to use to describe the behavior that is expected of you? In fact, is the real problem whether "to snow or not to snow?"

Reread the passage and make another choice.

You chose D: In your opinion where experts or authorities in a field are concerned, these people have rather child-like and naive expectations.

Yes, this may be your opinion, and it is probably the most likely under the circumstances. Therefore, you have made the correct response - but that's only half of the problem that you will probably face as an expert.

Do you recall what you read a little while ago about people's intentions and impressions? Your choice represents which of these as far as you are concerned? But, can you honestly say that the people in this country planned that this would be your opinion of them? In other words, your impression may or may not be an accurate interpretation of the situation. But even if it is, from whose point of view is it "accurate"? In what environment are you working? And furthermore, what is the viewpoint of those with whom your work must be done?

Turn to the next page.

D - Continued

Much of the world's population regards many American attitudes and behaviors as childlike and naive - especially in international politics. But have we another "explanation" or "justification" for what is regarded as our "immaturity"?

Besides, what kind of knowledge do we expect of an expert-advisor ourselves?

Go on to the next passage.

You chose E: Your interpreter had been embarrassed by the matter, and he was probably just trying, in turn, to embarrass you.

This is not a reasonable choice if you have been paying attention to previous lessons in this culture assimilator; it is a decidedly incorrect choice.

Perhaps the interpreter was embarrassed by your acknowledgment. But you should, by now, know about how he would behave when embarrassed - and especially if his boss were the cause of it. The fact of the matter is that telling you that you should appear omniscient probably embarrassed him more than your ignorance of the answer to the trainee's question had. No one denies, however, that you may have felt some embarrassment when your "error" was explained to you.

Relate what you know as you analyze each situation.

Read the passage carefully again and make another choice.

At an American refinery, Ahmet, a native workman in an Arab country, carelessly lit a cigarette near a can of gasoline which he had just drawn from a barrel of gasoline. The fumes burst into flame and the can exploded, but none of the nearby workmen were hurt and the fire was quickly put out.

Ahmet was badly frightened and he expected to be scolded or, perhaps, even fired. But his American supervisor, Mr. Bell, did neither, figuring that Ahmet had already learned his lesson. After this experience Ahmet became the supervisor's most careful employee, and he tried much harder to please than he ever had before. In fact, the general attitude and caution of all the local workers improved after this event.

Which of the following would you accept as the most likely explanation to account for the change that occurred in Ahmet and the other local workers after the fire incident described here?

A. They appreciated the supervisor's handling of the incident. Go to page 331.

B. They had all been made dramatically aware of how dangerous their work was. Go to page 332.

C. They were afraid that if such a thing happened again the manager of the refinery would see that they were discharged from their jobs. Go to page 333.

D. They didn't want to get hurt by such careless behavior as had caused the explosion and fire. Go to page 334.

E. They realized that Mr. Bell was a weak man who did not enforce safety rules, so they decided to look out for their own welfare. Go to page 335.

You chose A: They appreciated the supervisor's handling of the incident.

Good. You selected the correct explanation for the change in the behavior and attitude of the workers. But it is important to be sure that you are clear about exactly what is meant in A. Can you state precisely how the supervisor handled the situation? Can you think of other ways that the situation might very likely have been handled by other Americans in the same position? Can you envisage the consequences that would probably follow each of the methods of handling an incident like the one caused by Ahmet's thoughtlessness?

If you have carefully thought through these questions, and based your assumptions of the consequences on what you have learned from the culture assimilator, you have no doubt realized why Mr. Bell's behavior impressed all of the Arab workers so favorably. Ahmet was clearly at

Go to the next page.

A - Continued

fault in causing the explosion and everyone involved knew it. However, by accepting it as an "accident" and by regarding Ahmet's fright as sufficient evidence that he'd be more careful in the future, Mr. Bell helped Ahmet to "save face" with his fellow workers. This would not have been the case if Mr. Bell had publicly reprimanded Ahmet.

Having seen how Mr. Bell treated Ahmet in this incident, most probably the other men were reassured and assumed that they might expect the same kind of treatment from the supervisor if they ever made a similar mistake.

Go on to the next passage.

You chose B: They had all been made dramatically aware of how dangerous their work was.

Certainly this could be one reasonable explanation for why the work habits of the men changed, but it is not the best choice since there is a much more significant one listed. Oftentimes people do not learn unless the "dramatic experience" is their own.

You have somehow missed the main point of this passage and of the whole culture assimilator for that matter. Try to recall what the stated purpose of this program is. Then determine how the situation related here is a step toward accomplishing that purpose. You should then see this incident quite differently.

Reread the incident and make another choice.

You chose C: They were afraid that if such a thing happened again the manager of the refinery would see that they were discharged from their jobs.

Maybe the men suspected that what is stated in C would happen to them but can you point out any specific evidence of this in the passage? You are not concentrating on the important aspects of this situation; and you appear to be reading into the situation without your having sufficient evidence to do so. In fact, your choice indicates that you are reading in material which contradicts the evidence in the passage.

This choice, therefore, is incorrect.

Reread the passage and choose a more appropriate alternative.

You chose D: They didn't want to get hurt by such careless behavior as had caused the explosion and the fire.

Unless all of the men were in the habit of smoking around gasoline, this is not a very logical choice to explain a change in behavior and attitude. Thus, your response is not correct.

Analyze what happened in this incident (as well as what did not happen) in terms of what you have already learned from the culture assimilator. Then try to grasp its significant meaning.

Reread the passage more thoughtfully and make a better choice.

You chose E: They realized that Mr. Bell was a weak man who did not enforce safety rules, so they decided to look out for their own welfare.

Anyone working under a supervisor who is lax about seeing that safety regulations are enforced, had certainly better look out for his own welfare. However, what is there in the passage that led you to feel that this is the case among the men under Mr. Bell? What can you point to that indicates that they saw Mr. Bell as weak? Do you suppose that the charncteristics of a strong or weak man differs from culture to culture? What characterizes a good or poor supervisor?

Reread the passage alertly, and make another choice.

Larry Burroughs, a farm advisor located in a good-sized Arab village, noticed that the younger, often brighter Arab men were very careful not to correct or disagree with any of the older Arab men. This was true even when Larry knew that their ideas were in direct conflict, and the younger Arab was positive of the validity of his position.

Larry decided that he would ignore this distinction which was often inefficient and so he would utilize the best ideas, judge each man only on his merit and the merit of his ideas, and then act accordingly.

What do you think were the results of Larry's methods?

A. The elderly men disapproved, but this was more than offset by the approval and increased efficiency of the younger men. Go to page 338.

B. Everyone approved of Larry's behavior when they noted the increased productivity of the village. Go to page 339.

C. Everyone in the village disapproved, and became very uncooperative toward Larry. Go to page 340.

D. Larry's methods made very little difference since everyone in the village had the same ideas. Go to page 341.

You chose A: The elderly men disapproved, but this was more than offset by the approval and increased efficiency of the younger men.

This answer is incorrect. It is probably quite true that the elderly men would resent their loss of status and power. However, do you think the behavior of the younger men would be as described? Or is this what Americans would expect to happen?

Apparently you are failing to draw upon all the material that has come to you earlier in this culture assimilator. Otherwise you would not have chosen A at this point in the program. Review mentally the topics which have been presented, and the significance of each.

Reread the passage and make another choice.

You chose B: Everyone approved of Larry's behavior when they noted the increased productivity of the village.

This answer is incorrect. It is necessary to analyze clearly both parts of this statement. Would the productivity of the village be likely to show a marked increase in a short time as a result of Larry's methods? Why?

Furthermore, has what you have learned in your experience with people as well as in this program given you any expectation about the village elders' reaction to a loss of their traditional power and status?

Reread the passage and make another choice.

You chose C: Everyone in the village disapproved, and became very uncooperative toward Larry.

Correct. You have probably learned by now that ignoring or attempting to change traditional practices is very likely to meet with strong resistance and indignation unless the society as a whole wants to change and is prepared to change. The taking away of power and status from the elders and giving it to the young men who, in most cases, are not prepared to accept it, could hardly be expected to have the results which Larry expected. Might not Larry have obtained his goal of better utilization of ideas, in a more subtle manner, by operating tactfully through the already established hierarchical structures?

In other words, analyze the problem in your own mind, and decide what steps you might take and what channels of operation you'd use if you were in Larry's situation.

Go to the next passage.

You chose D: Larry's method made very little difference since everyone of the villagers had the same ideas.

Incorrect. As with any group of individuals, you would expect certain people to be more intelligent and creative than others. It is both wrong and dangerous to regard any group of individuals (regardless of its size) as of one and the same level of mind.

Furthermore, is it sensible to say that such a radical change in procedure as the passage states Larry followed would have no impact whatever?

Reread the passage and make another choice.

An American construction engineer on his first overseas assignment was sent to an Arab country by an American company to supervise the construction of their new factory in the area. The workers on the building were Arabs recruited from a nearby city.

In order to complete the construction of the factory by the expected date of occupancy, the engineer set up a time schedule of an 8:00 a.m. to 5:00 p.m. workday, with a lunch period given at 12:00 noon. However, he soon saw that his daily schedule was not working out. Many of the workers would arrive late in the morning but the same ones might also work past 5. Some workers stood talking for a long period of time without working at all, but these same men might work through their lunch hour, postponing the lunch up to two or three hours. The construction engineer was very perplexed by what he considered the strange behavior of his workers.

How do you explain the behavior of the Arab workers?

A. The workers were very lazy, attempting to do as little work as possible. Go to page 344 .

B. The Arabs would have preferred to work the night shift, and would have been much more diligent if they did so. Go to page 345 .

C. The Arabs could not tell time, so they did not know exactly when to come to work nor when to leave, nor when to break for lunch. Go to page 346 .

D. The Arabs had a different conception of time than did the American. Go to page 347 .

You chose A: The workers were very lazy, attempting to do as little work as possible.

A careful reading of the passage would show that this answer is incorrect. Although many of the Arabs came late to work, those same Arabs also worked through the lunch break or after closing time. There is no evidence in the situation to justify this choice. Look for other clues to explain what is going on among so many of the local workers.

Reread the passage, and make another choice.

You chose B: The Arabs would have preferred to work the night shift, and would have been much more diligent if they did so.

Incorrect--and not very sensible for any part of the world. You must realize that it would be a very difficult task, at best, to try and construct a factory in the dark. The possibility of a night shift for this type of work is highly unlikely anywhere, but particularly in view of the kind of location indicated in the passage.

Reread the passage, and make another choice.

You chose C: The Arabs could not tell time, so they did not know when to come to work nor when to leave, nor when to break for lunch.

Incorrect. The starting and stopping of construction, as well as many other types of jobs, is usually signalled by a siren whistle or gong. The Arabs would not need to keep track of the time, but could merely listen for these signals--at least once they had arrived at the construction site. This choice leaves too many questions unanswered.

Reread the passage, and make another choice.

You chose D: The Arabs had a different conception of time than did the American.

Correct. The notion that "time is money" and the use of a closely adhered to schedule are distinctly American; they are not shared by many other cultures. The Arab culture, which has only recently tended towards industrialization, does not regard time in the American manner. Likewise, Arabs do not understand nor favor the average American's constant preoccupation with time and his tendency to try to "make every minute count."

The construction engineer should not have expected a perfect adjustment to his time schedule, which is so alien to the Arab's way of life.

On the basis of your own experience and what you have learned in this program, consider what you might do if you were in this engineer's situation. Try to make a general statement about what it was that he failed to consider when he went to work overseas.

Go on to the next passage.

Mrs. Callahan had returned to America from a trip to Saudi Arabia. When telling of her travels to a friend she stated that one thing that bothered her most was that her watch stopped while she was there. She asked someone for the correct time and reset her watch. Some time later she was rushing to keep an appointment with her traveling companion and found she was two hours early. She reset her watch only to find the next day that it was again wrong. When she returned to America she had her watch checked but the jeweler reported there was nothing wrong with it and it had kept perfect time ever since.

What fact do you think best accounts for the problem of the recalcitrant watch?

A. Arabs purposely gave her the wrong time when she asked them because they do not like foreigners and are naturally secretive.

Go to page 350.

B. Time is unimportant to an Arab and is measured from a number of different standards.

Go to page 351.

C. The mineral content of the desert interfered with the workings of her watch.

Go to page 352.

D. The few Arabs who do carry watches have no place to have them serviced so they are often wrong.

Go to page 353.

You chose A: Arabs purposely gave her the wrong time when she asked them because they do not like foreigners and are naturally secretive.

It is true that Arabs are naturally secretive, and often look upon foreigners with a mixture of disapproval and distrust, but there is no reason to assume that this would be carried to such extremes. Also, there are numerous public buildings in the cities in which there are clocks to which she could set her watch.

Try again.

You chose B: Time is unimportant to an Arab and is measured from a number of different standards.

As you have already learned that time is unimportant to an Arab, this should have been sufficient clue to the correct alternative even though you did not realize there are numerous different measures of time in Arabia.

The Arab day starts officially at sunset which is always designated as 12 o'clock. This puts noon at about 6 a.m. depending on the time of year. However, most foreign embassies in Arabia use what is called "sun time", which is Arabic time plus six hours. The military use Greenwich time plus three hours and some of the major industrial organizations use daylight saving time. As you can readily see, calculating the "correct" time in Arabia is no simple task. Special watches are made to be used in Arabia, containing two dials and four hands. Obviously, such a situation would not be permitted to exist were the concept of time an important one.

Arabs are constantly amazed by the emphasis on time and rigid scheduling in the Western world. As we just saw, this attitude towards the importance of time is of great consequence to the American business man in Arabia who wishes to employ native help.

Go to the next passage.

You chose C: The mineral content of the desert interferred with the workings of her watch.

Such a choice is hardly justified. Perhaps the only spot in the world where this would be the case would be the magnetic North Pole. We have presented you with no prior indication of magnetic ore in Arabia. You should have learned by now not to make unwarranted conclusions.

Reread the episode and make another choice.

Your choice was D: The few Arabs who do carry watches have no place to have them serviced so they are often wrong.

It may be true that few Arabs do carry watches, at least away from the more industrialized centers, but there is no reason why there would be insufficient jewelers or watch repairers. Then again, the larger centers in Arabia, and indeed, the smaller villages, have a sufficient number of clocks in public buildings to overcome any problems caused by inefficient private timepieces.

Reread the episode and make a better choice.

Two Arab officials were talking to each other. One was questioning "What should be the most efficient but economical way of spreading propaganda for cleanliness in a small village?" The second man who had more experience in Arab villages replied "Before, we used to go from house to house for demonstration, but now colorful posters with clear written explanations can convey the ideas."

If you had heard this advice, what knowledge about the Arab villagers do you think the man had had that made him think this kind of propaganda would work?

A. The man knew that the Arab villagers did not want strangers in their house. Go to page 353.

B. The man knew that all the villagers would go to see the colorful pictures at the village meeting place. Go to page 357.

C. The man knew that there was a higher percentage of literate villagers at the present time than before. Go to page 358.

D. The man knew that very young children liked to look at colorful pictures. Go to page 359.

You chose A: The man knew that the Arab villagers did not want strangers in their house.

This is not a good reason why house to house demonstration did not work out very well. Arab people are suspicious of strangers. But do you think that the government officials who were sent to help them improve their living standards would remain strangers to them very long? On the contrary, most of the male villagers would have seen them when they first entered the village and the news of their arrival would spread immediately. Also the government officials would be received with high regard from the villagers. Therefore, the villagers would try to do things to please the officials.

Reread the passage and select another alternative.

You chose B: The man knew that all the villagers would go to see the colorful pictures at the village meeting place.

This is not a correct conception of village life. It was true that some older Arab males could wander around or linger in the village meeting place but most Arab males and all females could not do so. The women stay home most of the time. If they have to go out of the house, they must walk directly to where they want to go. Therefore, it is doubtful that all Arab villagers would get to see the posters.

Reread the passage and choose another answer.

You chose C: The man knew that there was a higher percentage of literate villagers at the present time than before.

Your choice is correct. Now more villagers receive an education. Women have also become interested and encouraged to learn. When the people are literate they have more interest in the world around them. They would look at the posters and get the idea from them. Posters would save time and money. If the women did not get to see the posters themselves, the men who knew that the posters concern cleanliness would probably inform their wives of the message.

This is just one small way in which increased literacy can benefit both illiterate villagers and those who wish to change traditional patterns.

Go on to the next passage.

You chose D: The man knew that very young children liked to look at colorful pictures.

Now really! It would hardly benefit the village or the officials if the posters were designed only to catch the eye of young children. It is improbable that they would be able to read in the first place and if they could it isn't likely they would get the impart of the message.

Reread the passage and make another choice.

An Arab named Abdul Hassim is appointed manager of a small factory to be constructed in his village. He is instructed to select the supervisory and production personnel from among the local villagers. A great many of the individuals whom Hassim chooses are his relatives, both near and distant.

What factor do you think prompted Hassim's hiring of so many of his relatives?

A. Hassim wished to be very sure of the quality of his workers, so he chose people whom he knew well. Go to page 362.

B. Arabs are very distrustful of one another, and Hassim wished to hire only his relatives, whom he trusted. Go to page 363.

C. Family ties are more important to Hassim than the productive efficiency of his factory. Go to page 364.

D. Everyone in the village is related to Hassim, as this is a very small village. Go to page 365.

E. Hassim owes many favors to his relatives, and this is his chance to repay them. Go to page 366.

Your choice was A: Hassim wished to be very sure of the quality of his workers, so he chose people whom he knew well.

This answer is incorrect. In a medium-sized village it is quite likely that Hassim knew everyone fairly well. Furthermore, nowhere is it said that Hassim's relatives are of higher quality than the other villagers.

Reread the passage, carefully evaluate the alternatives, and make another choice.

You chose B: Arabs are very distrustful of one another, and Hassim wished to hire only his relatives, whom he trusted.

Wrong. While it is true that Arabs maintain a certain aloofness from strangers, you have apparently missed the fact that this is Hassim's home village. It is very unlikely that relatives are the only individuals in his village whom Hassim could trust to work in the factory.

Reread the passage and make another choice.

Your choice was C: Family ties are more important to Hassim than the productive efficiency of his factory.

Correct! You have grasped the central factor of this situation. The kinship ties are very strong in Arab culture, and Hassim felt obligated to hire his relatives, regardless of the effects this might have on efficiency in the factory.

Go on to the next passage.

You chose D: Everyone in the village is related to Hassim, as this is a very small village.

This alternative is incorrect. You have not carefully analyzed the situation. A factory needs electricity, communication, transportation, etc. A village so small that all the inhabitants are of one family would probably not have such facilities, would it?

Reread the passage, and choose again, carefully.

You chose E: Hassim owes many favors to his relatives, and this is his chance to repay them.

This choice is a bad one, since the passage gives no hint to such obligations. You have read things into the situation. While it is a plausible answer, the evidence at hand does not support it.

Reread the passage and make another choice.

Salem is a young Arab living in a small Egyptian farming village. His family receives a letter from his cousin, Mustafa, in Alexandria telling of Mustafa's success and recent promotion in a large textile company. Salem, with encouragement from his family, decides to journey to Alexandria and take a job with the company in which his cousin is employed as a middle level manager.

When he speaks with Mustafa after his arrival, Salem is told that perhaps a position can be found for him, if he has the proper capabilities, but he cannot be hired before he has an interview with the personnel department of the company.

Salem is greatly distressed by his cousin's attitude and information. He writes his family that Mustafa has forsaken his relatives.

How best could you explain the position taken by Salem's cousin, Mustafa?

A. After becoming a success, he wished to free himself of his family connections with the simple villagers. Go to page 369.

B. Salem's cousin feared for the competition, which the hard working villager would create for his job. Go to page 370.

C. Traditional practices have broken down in Alexandria. Go to page 371.

D. Salem was a particularly repulsive young man, and his cousin found him despicable. Go to page 372.

E. Salem's cousin had lied to the family, and was really only an assembly line factory worker with no influence. Go to page 373.

Your choice was A: After becoming a success, he wished to free himself of his family connections with the simple villagers.

This answer is incorrect. The ties of kinship are very strong in Arab culture, and it is very unlikely that they would - or could - be put aside so easily. Although this explanation might serve well in some cultures, this is probably not the cause of Mustafa's behavior.

Reread the passage, and make another choice.

You chose B: Salem's cousin feared for the competition, which the hard working villager would create for his job.

This incorrect answer shows that you have not analyzed the situation carefully. It is highly unlikely that under any circumstances a simple villager like Salem, with little or no industrial training, would be given a job which would be in competition with Salem as a middle-level manager.

Carefully reread the passage and make another choice.

Your choice was C: Traditional practices have broken down in Alexandria.

Right! You have seen the central factor of change which is operating here. In the more modern urban areas, there is a greater emphasis on productive efficiency as a means toward the Arab goal of industrialization and a diversified economy.

Salem's cousin has probably accepted these new ideas as right and necessary, and although kinship ties are still quite strong, he does not allow them to interfere with the efficient handling of his work.

Go on to the next passage.

You chose D: Salem was a particularly repulsive young man, and his cousin found him despicable.

This answer is clearly wrong. You have allowed yourself to read descriptions and attitudes into the passage which are not really there. There is nothing in the passage which would support the choice you have made.

Reread the passage, reading only what is there, and make another choice.

You chose E: Salem's cousin had lied to the family, and was really only an assembly line factor worker with no influence.

This alternative is incorrect. There is no evidence in the passage to support such a position. Try to base your conclusions on logical analysis of the possible explanations for which you have evidence.

Reread the passage and make another choice.

An American businessman, Albert Barrington, in Egypt on a buying tour is surprised to find that in his business dealings he is often in contact with many merchants whose nationalities are not Egyptian. Among the more prominent foreigners he comes in contact with are Armenians, Chinese, and Japanese. These men seem to be well equipped for their work, being intelligent, shrewd, and sound businessmen. Mr. Barrington is quite satisfied by his transactions with these men, but he wonders why they are so abundant in the Near East.

Which of the following best explains this circumstance?

A. The percentage of aliens in the business world is representative of their proportions in the population as a whole. Go to page 376.

B. Mr. Barrington's business is one which has long been dominated by foreigners, and is an exception to the usual occurrence. Go to page 377.

C. These foreign merchants take the place of the Egyptian middle class, which is too small for the economy's needs. Go to page 378.

D. The Arab as an individual is not intelligent enough to be a good businessman, so smarter foreign merchants have taken over the Egyptian business world. Go to page 379.

Your choice was A: The percentage of aliens in the business world is representative of their proportions in the population as a whole.

Incorrect. While this answer may appear to have surface logic, it is based on inaccurate "facts". The percentage of non-Arabs in Egypt is very small, being less than 10%. The proportion in the business world is considerably larger than this 10%.

Reread the passage, and make another choice.

Your choice was B: Mr. Barrington's business is one which has long been dominated by foreigners, and is an exception to the usual occurrence.

This is incorrect. There is no evidence in the passage to suggest that Mr. Barrington's field is in any way an exceptional one. In fact, Mr. Barrington would discover this same state of affairs if he were involved in any number of various businesses and professions in the Egyptian economy.

Reread the passage, and make another choice.

Your choice was C: These foreign merchants take the place of the Egyptian middle class which is too small for the economy's needs.

This answer is the best of the alternatives listed. The many centuries of a largely agricultural economy has not produced in Egypt a large native middle class of merchants and entrepreneurs. In Egypt's present surge toward industrialization, the middle-class vacuum has been filled, as it has for centuries and in many countries with similar histories, by foreigners from large trading economies (such as China). These non-Moslem, non-Arab foreigners can be replaced only when the development of an indigenous middle-class has evolved to the degree that they fill the present vacuum.

Go on to the next passage.

You chose D: The Arab as an individual is not intelligent enough to be a good businessman, so smarter foreign merchants have taken over the Egyptian business world.

This statement like most generalizations regarding nationalities and cultures is absurd. The state of affairs described in this passage is not the result of any differential intelligence. Your choice is incorrect.

Reread the passage, looking for a more significant factor to account for Mr. Barrington's observation, and make another choice.

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SAUDI-ARABIC

Language and Culture Familiarization Course

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ARAB CULTURAL ASSIMILATOR

BOOK 5

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An American-Arab company situated in Cairo is setting up a comprehensive program for hiring new employees. The company is concerned with the production and merchandising of household electrical appliances. Several programs are evaluated by a six-man board composed of 3 Americans and 3 Arabs. After careful evaluation and discussion, one hiring program is selected for implementation.

Which of the following programs would you advise the board to select?

1. Employees are selected on the basis of a short interview and a review of past references concerning their capabilities. Go to page 371.

2. Employees are chosen on the basis of religion and sex, without regard to past experience or capabilities. Go to page 372.

3. All prospective employees are given a complete battery of tests, including intelligence, dexterity, and psychological personality measures. Employees are then chosen according to their scores on these tests. Go to page 373.

4. Employees are chosen on a kinship basis, with relatives of supervisory personnel being given preference. Go to page 374.

5. No comprehensive selection procedure is possible due to the labor shortage in the countries of the Near East. Go to page 375.

You chose 1: Employees are selected on the basis of a short interview — and a review of past references concerning thier capabilities.

Very good. Well answered.

This is the correct procedure for the company to adopt. In a factory of the type described in the passage, the need for a certain amount of technical skill, and a desire on the part of both American and urban Cairo businessmen for productive efficiency rules out a selection program based on such non-objective criteria as religion, family connections. This trend towards an emphasis on productive efficiency and merit-based selection systems is one of the first steps which business must take in a nation which is seeking economic and industrial growth.

Go to page 376.

Your choice was 2: Employees are chosen on the basis of religion and sex, without regard to past experience or capabilities.

While it would probably satisfy some traditional villagers, would it be considered satisfactory by modern, urban Arab businessmen as well as by the American board members? Wouldn't this selection program be likely to result in an inferior work force?

Go to page 370

You chose 3: All prospective employees are given a complete battery of tests, including intelligence, dexterity, and psychological personality measures. Employees are then chosen according to their scores on these tests.

Could this program be implemented successfully? In America, such tests are often standard procedures, but wouldn't the reserved, cautious, and aloof Arab resent personality tests as an invasion of his privacy? In this case, Arabs would not apply for a job with a company which employed such procedures.

Go to page 370.

You chose 4: Employees are chosen on a kinship basis with relatives of supervisory personnel being given preference.

Would this solution satisfy the Americans and the modern urban Arab businessmen? Although such practices are common in the more traditional village areas, a country earnestly seeking economic and industrial growth would be unable to utilize such a program in its more progressive urban areas.

Go to page 370.

Your choice was 5: No comprehensive selection program is possible due to the labor shortage in the countries of the Near East.

This response is incorrect since labor shortage is not the main problem in a city such as Cairo.

While there may be shortages in the ranks of the trained labor forces, if no comprehensive selection program were possible, one would be forced to hire for a highly technical business anyone who applies.

• Go to page 370.

In a small Arab village a team of American student veterinarians was attempting to improve the standard cattle strain in the area through a program of artificial insemination. The team arrived in the village and began simultaneously to explain and implement the program. The program was a sound one, and many of the villagers at first accepted it, only to later become wary and reject it completely when the improvements they expected were not immediately seen.

If you were asked to analyze the failure of this program, what factor do you think the team failed to realize?

1. The Arab villagers were illiterate and could not understand the modern and scientific ideas. Go to page 378.
2. The Arab villagers were too impatient to wait for the full scale results of the program. Go to page 379.
3. The introduction of this scientific technique was contrary to the religious beliefs of the villagers. Go to page 380.
4. The introduction of new ideas was done too fast without letting the villagers get used to the ideas. Go to page 381.
5. Cattle are of very little importance to the Arab villagers, so they were not very enthusiastic. Go to page 382.

You chose 1: The Arab villagers were illiterate and could not underatand the modern and scientific idea.

While many of the villagers are illiterate, and would not understand very technical language, it would not be a difficult procedure to explain the program orally in a manner which the experienced Arab farmers could understand.

Go to page 376.

You chose 2: The Arab villagers were too impatient to wait for the full scale results of the program.

The traditional life of the small villager changed little over many of the past centuries. Therefore, would an impatience for quick results usually be found among these people?

Go to page 376.

Your choice was 3: The introduction of this scientific technique was contrary to the religious beliefs of the villagers.

Although the Moslem religion has a profound effect on the daily life of the Arab villager, it says nothing about the specific problem in question.

Go to page 376.

You chose 4: The introduction of new ideas was done too fast, without letting the villagers get used to the ideas.

An excellent choice. It shows that you get right to the essential point. You are making fine progress.

This analysis is correct. The life pattern of the Arab villager is a traditional one and it has been much the same for many centuries. These people who were untouched by change for so long are likly to be wary of it when it comes too fast. By introducing the program gradually, with advance publicity about what results could be expected, and their advantages, a much greater degree of trust and cooperation could have been established.

Is your analysis of the problem applicable to this problem only?

Go to the next passage on page 383.

Your choice was 5: Cattle are of very little importance to the Arab villagers, and thus they were not very enthusiastic.

Cattle are an important source of food for the Arab villagers, and are highly valued, being less common than sheep. There was probably a genuine interest in improving the cattle. Isn't there evidence of this in the passage?

However, some other factor is responsible for the failure reported in the passage.

Go to page 376 .

The President of a developing nation makes a speech concerning national goals. In this speech he outlines a program for the expansion of industrialization and economic growth. This program calls for much sacrifice on the part of the people in order to bring the country to a position of industrial strength and economic stability. For example, consumer goods must be curtailed, so that more resources may be channeled into heavy industry.

How do you think the people of this developing nation reacted to this speech? (This nation could certainly be represented by some of the Arab nations which you have been learning about.)

1. The people are very traditional and resist change in all forms. In this case, they would ignore the message. Go to page 385.
2. Due to their great resistance to progress, the people would probably foment a revolution, to overthrow the President. Go to page 386.
3. Being very much taken with the idea of their country as a modern industrial state, the people rally to the President's call. Go to page 387.
4. Since the speech was made by their national leader, the people, already feeling the spirit of change, would probably moderately favor and support most of the President's ideas. Go to page 388.

You chose 1: The people are very traditional and resist change in all forms. In this case, they would ignore the message.

Many of the people are largely traditional in their outlook; however, today the Arab nations are a culture in transition. Industrialization and change are now considered in the same light that they would have been 30, or even 20, years ago.

Go to page 383 .

Your choice was 2: Due to their great resistance to progress, the people would probably foment a revolution, to overthrow the President.

The extent of the Arab's resistance to change is not this great. While the small villager may be mostly traditional in his way of life, the resistance to change that was oncequite strong is now changing. Furthermore, are the urban citizens as traditional as those in the villages? In countries where the leaders are truly popularly chosen, wouldn't the likelihood of revolution be small?

Go to page 383

You chose 3: Being very much taken with the idea of their country as a modern industrial state, the people rally to the President's call.

This is an incorrect answer. Although there exists a spirit of change among many Arabs, the reaction described in 3 would not be the most typical one. Except for a small group of political liberals, a certain air of conservatism still exists despite the trend towards modernization.

Go to page 383.

Your choice was 4: Since the speech was made by their national leader, the people, already feeling the spirit of change, would probably moderately favor and support most of the President's ideas.

Very good. Well answered.

This is the correct choice. The Arabs, besides being quite loyal to their elected leaders and national image, have greatly modified their traditional way of life in recent years. A spirit of change permeates the political, economic, and social spheres, and modernization and progress is generally thought of as good for the nation. While this is likly to be truer for the people in the large cities, the feeling has, to some degree, come even to the traditional villagers.

Go to page 389 .

John was a prosperous Middle West farmer's son, but in 1919 he left the farm and headed for Kansas City to look for a job. His father's farm was one among many that had begun to use newly developed agricultural methods and modern mechanical equipment. With mechanization and modern methods, John's father needed fewer people to work the farm. So John decided that he would try his luck in the city. He was strong, healthy, capable, and willing to work hard at a new job.

Considering the conditions that existed in 1919 in the United States, John's situation could best be described by which of the following statements?

1. John was sick and tired of the hard work and long hours that were necessary in running a profitable family farm.

 Go to page 391.

2. John was a member of the younger generation of men determined to make an exciting life in the city.

 Go to page 392.

3. John was one of the many young people who were pushed into the city by the increasing mechanization of American agriculture.

 Go to page 393.

4. John's father didn't want him to live on the farm, so he left in search of a new home.

 Go to page 394.

5. John did not approve of the changes that his father was making on the farm. He resented all the machinery and scientific methods that were being introduced.

 Go to page 395.

You chose 1: John was sick and tired of the hard work and long hours that were necessary in running a profitable family farm.

Everybody who does it gets fed up with long hours and hard work sometimes, but does the passage indicate that this was John's complaint?

Go to page 389 .

You chose 2: John was a member of the younger generation of men determined to make an exciting life in the city.

Although there is lots of evidence in the 20th Century that supports this statement, does the passage indicate that this was the case here? Most young men are intrigued by the notion of adventure and excitement in a new environment; but many others who make changes in their lives are not guided solely by a quest for excitement.

Go to page 389 .

You chose 3: John was one of the many young people who were pushed into the city by the increasing mechanization of American agriculture.

Good thinking. You have expertly analyzed the situation and have chosen the best alternative possible.

On the surface it looks as though John "left the farm," but 3, which states that he was "pushed into the city," correctly describes what happened to John. Once machines began their large-scale invasion of the fields and the barns of the American farmers around the time of World War I, the human workers and draft animals were gradually displaced. John's experience was a common one - not only for "hired hands" but for family sons like John as well.

Scientific methods and industrial procedures forced a shift in the settlement pattern of the population. Some saw the change as a challenge - an opportunity to try their luck on a new realm. Others submitted to the displacement with quite different attitudes. Both views helped to shape America's future development.

Go to page 396 .

You chose 4: John's father didn't want him to live on the farm, so he left in search of a new home.

Is the emphasis in the passage John's home as alternative 4 indicates?

For American farmers in 1919, their homes and their jobs were essentially inseparable, but only one of these is discussed in this passage.

What is the main topic and its significance for John, for his father, and where John can live?

Go to page 389.

You chose 5: John did not approve of the changes that his father was making in the farm. He resented all the machinery and scientific methods that were being introduced.

Some young men resent change in the form of "progress" and modernization, but, generally speaking, they are few. Does the passage indicate that John is one of those few? In addition, isn't it usually the young who welcome change and the old who resist it?

Go to page 389.

Ali and his young wife left his father's village home and headed for a nearby small city where a new industry was being established. Most of the people who were already living in the city were employed in small businesses and the service trades, and thus were not available for the new factory's labor force. So the new industry had sent representatives out to many of the surrounding villages to recruit workers, since most of the Arab nation's population was rural.

Ali, who had helped his father raise sheep, had no other specific work skills, but he had attended the local school so he was the first of his father's family who could read and write.

A thumb-nail sketch of Ali would make it clear that which of the following probably is a statement of his main reason for leaving his father's village home?

1. Ali and his father believed that going to the city to work in the factory offered a brighter future for the young man than tending sheep near the village did. Go to page 398.
2. Ali and his father realized that the profit in sheep-raising was steadily declining, and it soon would not be sufficient to support both families. Go to page 399.
3. Ali and his wife both wanted to get away from the older folks, and going to work in the new city factory provided a good excuse for them to leave the village. Go to page 400.
4. Ali and his father did not agree on sheep-raising and marketing procedures, and since it was his father's home, Ali was the one who had to leave. Go to page 401.
5. Ali has no proper sense of responsibility about helping his old father with his work, and so he considers only his own interests. Go to page 402.

You chose 1: Ali and his father belived that going to the city to work in the fac ry offered a brighter future for the young man than tending sheep near the village did.

Very good. You are utilizing the information in the episodes to its fullest extent. Continue.

This choice is correct. There are several hints in the passage that could be used to justify this choice.

Since his father has sent Ali to school, he probably wanted Ali to be better prepared for life than he had been. Further, Ali's literacy probably wouldn't be fully utilized by tending and marketing the family's relatively small flock of sheep. Therefore, since both men are aware of the nation's emphasis on the development of local industries, the prospects for the future look brighter for the young in the area of industrial work than they do in the area of small-scale livestock raising.

Go to page 403

You chose 2: Ali and his father realized that the profit in sheep-raising was steadily declining, and it soon would not be sufficient to support both families.

What has this program indicated about the religion of the country, and what are the expenses of sheep raising? What can be said about population growth all over the world? With these factors in mind, reconstruct the picture of Ali's situation.

Go to page 396.

You chose 3: Ali and his wife both wanted to get away from the older folks, and going to work in the new city factory provided a good excuse for them to leave the village.

This sort of situation may be the case when young couples live with their in-laws. However, in Moslem countries, the older people are shown great respect and deference by younger people. Therefore, wouldn't the conditions in the household have had to be quite unpleasant for the situation described in 3 to have occurred?

Is this statement the main reason for the departure? Imagine how Ali and his family see the matter.

Go to page 396 .

You chose 4: Ali and his father did not agree on sheep-raising and marketing procedures, and since it was his father's home, Ali was the one who had to leave.

Sometimes young men and their fathers do disagree about how things should be done. However, does the passage indicated such disagreement here?

In addition, what are the "sheep-raising and marketing procedures" in this Arab village?

Go to page 396 .

You chose 5: Ali has no proper sense of responsibility about helping his old father with his work, and so he considers only his own interests.

This choice is incorrect. Although many Arab men may marry at relatively late ages, does the passage indicate that Ali's father is an old man, or that he is dependent on him? In addition, aren't older people - especially parents traditionally treated with great respect?

Go to page 396 .

A young Arab, Salim, and his wife lived in a small village. Salim had heard that there was a great need for workers in the factories of the large cities. After much thought, Salim decided to take his wife, leave their village and move to Alexandria in the hope of finding work. Salim had very little money and his only skills were in agriculture. After they had arrived in the city, the first need of Salim and his wife was to find a place to live while he searched for a job.

From the information given in the passage, choose the most probable place that Salim would live.

1. The central area of the city, where many of the factories are located. Go to page 405.

2. The outskirts of the city. Go to page 406.

3. The middle income residential area, where many of the old homes are located. Go to page 407.

4. A rural area, from which he could commute to the city. Go to page 408.

Your choice was 1: The central area of the city, where many of the factories are located.

The central area of a city is usually very old and overcrowded. Much of its area is taken up by commerical establishments of various kinds. Thus, the space for residences here is very limited and already crowded.

Go to page 403 .

You chose 2: The outskirts of the city.

Correct. Your choosing this answer shows that you are understanding and retaining the materials presented in this situation.

Many slum sections have developed around the large cities. These are composed, in large part, of people who have recently, like Salim, come from small villages with no money or skills and are forced to live in these poverty stricken areas which are the "new slums." Here the unemployment rate is high, and housing is astonishingly makeshift. Disease and malnutrition are also rampant.

It is from areas such as these that a highly mobile factory work force might be recruited, since it was the prospect of factory employment that brought them to the city.

Go to page 409.

You chose 3: The middle income residential area, where many of the old homes are located.

Salim and his wife had very little money, and his lack of industrial skills would probably make it difficult for him to find work immediatley. Under these circumstances, unless Salim had a wealthy relative in the city, he probably could not afford to live in the better residential areas.

Go to page 403 .

Your choice was 4: A rural area from which he could commute to the city.

Areas such as the American suburb are still rare in Arab countries. Where they do exist, they are occupied by the rich. Furthermore, commuting transportation is non-existent, and since Salim did not own a car, commuting would be impossible for him except on foot. Although villagers are used to walking fairly great distances, Salim is job-hunting and thus would not choose a place to live which would add to his necessary daily walking.

Go to page 403.

An American sociologist is making a survey of certain Middle East traditional practices in the care of the children, family structure, the role of the husband and wife, etc. He wishes to gather data from villagers, but he needs a fairly large sample, and his time is limited. He is told that there are many recently arrived villagers living in the slum areas on the outskirts of the large cities, so he decides to use these people as the sample population for his study.

When he completes his study, he finds that his results are greatly different from those obtained by a team of his colleagues who did similar field investigations in the small villages the year before. His results show a much greater break away from traditional ideas among the young people than his colleagues' findings indicate.

Which of the following alternatives would you use to explain these discrepancies in terms of what you know about the people involved?

1. The people living in the slum areas are different from the people in the villages. Go to page 411.
2. Things are changing so fast in Arab culture that the differences were reflections of these great changes. Go to page 412.
3. One of the groups of people, either the villagers or slum dwellers, was untruthful and misleading in their answers to the sociologists' questions. Go to page 413.
4. Recent changes in the Koran, the Moslem holy book, have changed the attitudes of the Arab villager, both in the village and in the slum of the large city. Go to page 414.

Your choice was 1: The people living in the slum areas are different from the people in the villages.

Your answer is correct. It shows you understood the episode.

Those people who would leave their village homes and families to try to find work in a large city are basically different from those who stay behind.

Further, life in a poverty stricken slum breaks down certain other traditional family structural elements, because life in these slums is very different from the traditional way of life in the small village. Thus, these people who are more willing to break traditional patterns to begin with, become even more receptive to other change after some time in their new surroundings.

Go to page 415.

You chose 2: Things are changing so fast in Arab culture that the differences were reflections of these great changes.

Although the Arab culture is a culture in transition, would basic social changes such as these occur widely within one year? Every change is tempered by the problems, traditions, resistance, etc. of centuries.

Go to page 409.

Your choice was 3: One of the groups of people, either the villagers or the slum dwellers, was untruthful and misleading in their answers.

While this may be an explanation in this kind of research, does the passage indicate that untruthfulness is the case here?

Go to page 409 .

You chose 4: Recent changes in the Koran, the Moslem holy book, have changed the attitudes of the Arab villager both in the village and in the slum of the large city.

Incorrect. While interpretations of the Koran may change slightly, the Koran itself, like the Judaeo-Christian Bibles, is not altered. But, even changes in interpretation would not immediately cause rapid wide-sweeping changes in the traditional practices of the population.

Go to page 409.

Howard Hall, the newly elected junior senator from a central state, is vigorously going about his duties through the first few months of his term in Washington. He is eager to fulfill his campaign promises to his constituents and to fill their requests. Likewise, the new Senator Hall; has many ideas about reforms in committee procedures that would improve efficiency in government.

Within just his first few months, he has been very busy, introducing four major pieces of legislation as well as making a major speech criticizing the outmoded procedures of the powerful Rules Committee.

However, instead of being successful, most of Senator Hall's bills are being unduly detained in committees, and he is having a difficult time getting cooperation from other senators, including the members of his own party, which is in the majority.

How do you explain Senator Hall's difficulties?

1. The bloc of senators from the southern states is against him, because he is from a far northern state.

Go to page 417.

2. Senator Hall does not observe the rules of Senate etiquette.

Go to page 418.

3. The President is a member of the minority party and opposed Senator Hall's legislation.

Go to page 419.

4. Senator Hall's bills are bad legislation.

Go to page 420.

5. Senator Hall is not handsome enough to capture the television audience.

Go to page 421.

Your choice was 1: The bloc of senators from the southern states are against him, because he is from a far northern state.

If the legislation proposed by northern senators were opposed and blocked from passage by southern senators, and vice versa, wouldn't the Senate lose its effectiveness in accomplishing the passage of our nations laws?

Go to page 415.

Your choice was 2: Senator Hall does not observe the rules of Senate etiquette.

As unlikely as this answer may seem at first glance, it is the correct explanation. The Senate has a great many unwritten rules about a new senator's conduct during his early months in the Senate. He is supposed to remain somewhat inactive for some time while he is learning the "ropes" and establishing his reputation for sincerity and intelligence among his colleagues. A young senator who proceeds too quickly, ignoring the traditional patterns, is very likely to meet with resistance.

Can you see any parallels between this situation and a situation involving changes or the introductions of new ideas in traditional cultures?

Go to page 422.

Your choice was 3: The President is a member of the minority party and opposed Senator Hall's legislation.

This explanation is incorrect. The President, although very powerful in his own right, is limited in the power he can exercise over Congress, especially when his party is in the minority. If Senator Hall had obtained the cooperation of the members of his own party, his legislation probably would have been effected even if there were opposition from the President.

* How could Senator Hall get such cooperation in his work?

Go to page 415.

Your choice was 4: Senator Hall's bills are bad legislation.

Incorrect. If the content of his legislation were Senator Hall's weakness, wouldn't one of the important members of his party probably have helped him, guiding him toward a sounder direction?

Go to page 415.

Your choice was 5: Senator Hall was not handsome enough to capture the television audience.

Popularity with the audience of the mass media is important in getting elected, but it does not have a great effect on a new senator's ability to get legislation passed in the Senate.

Go to page 415 .

Charles Hughes, an American professor of agronomy, is sent by the United States government to an Arab village, where he is to hold meetings with the local villagers on the subject of improving the crops of the area. Each evening, Professor Hughes holds discussion sessions, during which the villagers present their ideas for improvements.

At the first session, Professor Hughes informs the Arabs that since time is limited it will be possible to discuss only the ideas which seem to him to be most likely to help most of the group. To save time, all other ideas will be dropped without discussion. At the first few meetings, the village men offer many ideas. The unfruitful ones are promptly ruled out by Professor Hughes, but there are plenty of others offered which are good and these are discussed.

After the first few nights, Professor Hughes notices that his meetings are getting smaller and smaller, and fewer and fewer ideas are being offered by the men who do attend. Professor Hughes wonders about the reason for this decline in the seminar attendance and participation.

How would you explain to Professor Hughes the decline of his seminar?

1. The Arabs are embarrassed by Professor Hughes' frank judgment of their ideas. Go to page 424

2. The young Arabs soon ran out of ideas to offer at the meetings. Go to page 425

3. Arabs are not very sociable and they do not like to associate in groups. Go to page 426

4. The Arabs resent Professor Hughes as a figure of authority. Go to page 427

5. The Arab villagers are not very interested in improving their crops. Go to page 428

You chose 1: The Arabs are embarrassed by Professor Hughes' frank judgment of their ideas.

Good. You are obviously employing logic needed to correctly choose the alternatives.

This is the correct explanation. The Arab is very sensitive to criticism of himself and his ideas. This is especially true when individuals are together in a group. The Arab sees the public criticism as a "loss of face" which can greatly embarrass him and which may even anger him. The Arabs probably do not wish to return to the meetings after they had been embarrassed by having their ideas criticized or disregarded.

Would Professor Hughes have been more successful if he had at least given some token recognition or approval to all the suggested ideas? Or should he perhaps have had the Arabs evaluate their own ideas in some other way so that they could have retained face?

Go to page 429.

You chose 2: The young Arabs soon ran out of ideas to offer at the meetings.

This answer is incorrect. Although the number of ideas offerred may have decreased as the meetings went on, wouldn't attendance have remained constant if the men felt that they were learning important things? Actually, in meetings of this type, one individual's contributions usually trigger many more from other people, and the output does not characteristically decline.

Go to page 422.

You chose 3: Arabs are not very sociable and they do not like to associate in groups.

This explanation is incorrect. If the Arabs did not wish to associate in groups, would they have come to the first few sessions? Actually, most Arabs enjoy sociable group gatherings.

Go to page 422.

You chose 4: The Arabs resent Professor Hughes as a figure of authority.

Since Professor Hughes is an expert on the subject of agronomy, wouldn't he be the most likely person to conduct the meetings and act as the evaluator of the farmers' ideas? Does the passage indicate that the Arabs felt otherwise? How are Arabs likely to regard people of Professor Hughes' status?

Go to page 422.

You chose 5: The Arab villagers are not very interested in improving their crops.

In the agriculturally based economy of the Arab village, the quality of the crops determines the level of the population's prosperity. Therefore, wouldn't the Arab villagers be eager to make any improvements they can?

Go to page 422.

Charles Simmons, a language student, is going to an Arab village to do some advanced research on Arabic dialects. He knows he must establish a warm working relationship with the villagers, if he is to obtain the cooperation he needs, in his research.

On his way to the village, his route takes him through a large Arab city where he has some time to spend in a native bazaar. He decides that a fitting way to show his acceptance of Arab culture would be to buy the costume of an Arab nomad, wearing this to show his willingness to identify with the Arab villagers.

Soon after his arrival in the village, he dresses himself in his newly acquired outfit. Instead of getting the warm reaction he expected, Charles is treated very cooly by the Arabs and can get very little cooperation from them with his work.

What best explains the cold reaction of the Arab villagers?

1. Charles was duped by a clever salesman, and the costume he purchased was not an authentic one. Go to page 431.

2. The Arab villagers simply did not like outsiders, regardless of their style of dress. Go to page 432.

3. The Arab villagers considered Charles presumptuous. Go to page 433.

4. The Arab villagers all wore western business suits and thought that Charles looked ridiculous. Go to page 434.

You chose 1: Charles was duped by a clever salesman, and the costume he purchased was not an authentic one.

If this were the case, would the reaction of the villagers be that described in the passage? There is another explanation for the problem Charles faced.

Go to page 429.

You chose 2: The Arab villagers simply did not like outsiders, regardless of their style of dress.

Since the Arab is a very gracious and hospitable host, it would be considered bad manners to act cooly towards an outsider who had come to the village.

Go to page 429.

You chose 3: The Arab villagers considered Charles presumptuous.

Correct. This is the most appropriate alternative.

Charles has made a common mistake of individuals living in a foreign culture. He has gone too far in an effort to show his understanding and acceptance. Charles' behavior is not expected of Americans by the villagers, and they probably thought he was being insincere.

While understanding and acceptance of local customs and ideas is very important in establishing rapport, an excessive show, as in Charles' case, can have its own undesired results.

In this case it becomes ridiculous because a nomad's clothing is not appropriate to the village; it's as if an Arab wore cowboy chaps and boots to make Bostonians feel that he liked them.

Go to page 435

You chose 4: The Arab villagers all wore western business suites and thought that Charles looked ridiculous.

The average Arab villager, must work very hard for very little money, and thus would probably not wear western style suits, due to their cost and impracticality. The villagers wear whatever is appropriate to the climate they live in and to the work they do. Most likely if it is western it is modified to meet local needs and tastes.

Go to page 429 .

A group of Arab students were invited to attend a cultural exchange at a campus religious foundation. When they arrived, they were given a lecture on Christianity and its place in the secular world. After the lecture, there was a discussion of the principles of the Christian faith, with an effort to impress the Arab students with the peace and well-being derivable from the Christian religion.

What do you think the Arab students thought about the program?

1. They were grateful for the information, since they were eager to learn about America. Go to page 437

2. Since the Arabs are quite religious, they are happy to be able to spend some time in religious thought. Go to page 438

3. The Arab students resented the one-sidedness of the discussion. Go to page 439

4. The Arabs were displeased since they had expected to convert the Christian students to the Moslem faith. Go to page 440

You chose 1: They were grateful for the information, since they were eager to learn about America.

Many Arab students are very interested in learning about America, but a lecture concentrating on religion with an effort towards conversion is probably not the type of information these students are seeking.

Go to page 435.

You chose 2: Since the Arabs are quite religious, they are happy to be able to spend some time in religious thought.

Although most Arabs are quite religious, their religion is not Christianity. Thus, time spent in listening to a lecture on Christianity would probably not be considered religious meditation by these students.

Go to page 435.

You chose 3: The Arab students resented the one-sidedness of the discussion.

Very good. You have been paying attention and reading carefully.

Since the program was publicized as a "cultural exchange," the Arab students probably expected to explain the Moslem faith to an interested body of listeners. It is a very common mistake to try and impress individuals from other cultures with the superiority of one's own ideas without a thoughtful consideration and understanding of theirs. This is especially true in the area of religion, where most people are very sensitive to criticism. The Arab students probably would have welcomed an exchange of ideas which would enable each group to learn something without placing any pressure on either group.

Go to page 441.

You chose 4: The Arabs were displeased since they had expected to convert the Christian students to the Moslem faith.

Although most Arabs feel quite strongly about their religion, would a group of foreign students undertake to convert individuals in the country in which they are visiting? Actually, the Arab students are content to practice their religion, and not to interfere with other people's observance of their religion.

Go to page 435.